

4<sup>th</sup> level

A YOUNG PEOPLE'S NUMBER

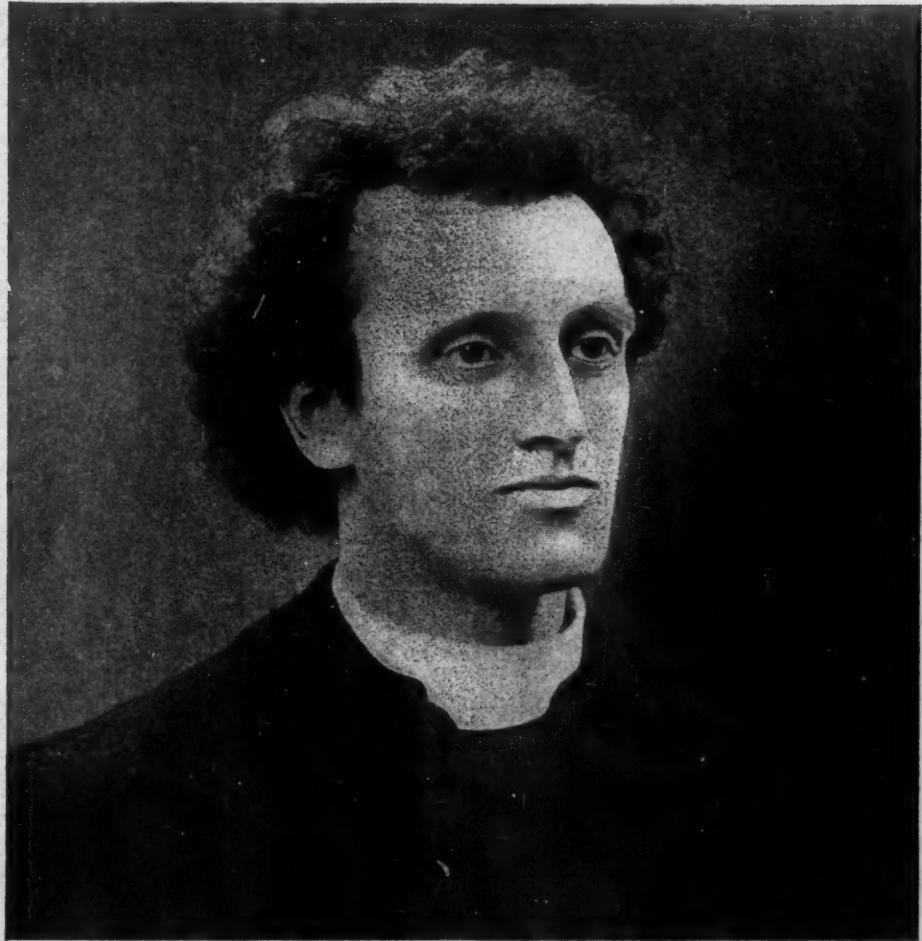
# THE CONGREGATIONALIST AND CHRISTIAN WORLD



Volume XC

7 October 1905

Number 40



HUGH BLACK

*The Edinburgh preacher and author who has just come to this country to give instruction at Union Seminary*

New York

The Pilgrim Press  
BOSTON

Chicago

## Sparks from Other Anvils

THE CHURCH AND ITS SPECIALTY  
(*The Interior*)

Religion is the only excuse for any church. A church which hasn't that excuse had better go out of the church line, and be honest enough about it to become a club outright. A church that is not bringing people closer to God is a sham, and it ought not to take any extraordinary quality of manhood to taboo shams of every sort, religious or irreligious.

## Risibles

A RESPONSIBLE PARTY

Wendell Phillips, the Abolitionist, never permitted a Negro slave to wait on him. One day, in Charleston, S. C., he came late to the dinner table, and when a Negro attempted to serve him, he asked, "How long have you been a slave?"

"I ain't got no time to talk about dem foolish questions," the slave replied, "wid only five minutes for dinner."

Mr. Phillips told the man to leave the room; that he would wait on himself. "I can't do dat, suh," said the waiter, "cause I is 'sponsible for de silber on de table, suh!"—*What to Eat.*

## WHEN ALL IS UNDERSTOOD ALL IS FORGIVEN

*She:* Your dog was trying to bite me, sir! *He* (touching his hat): Yes, madam; he has a sweet tooth.—*Yonkers Statesman.*

## OUT OF THE SOIL

Willie was an only child whose parents lived on a farm. He often grew very lonely and longed for a playmate. One day he asked his mamma why she didn't get him a little brother. Mother replied, "Willie, babies are too much trouble to tend." "Say, mamma, if you'll plant him, I'll hoe him."—*J. R. Hollingsworth, in Lippincott's.*

## SHOWS GENIUS

Three sons who had gone West to make their fortunes in cattle-raising wrote home for an appropriate name to give their ranch. The reply, "Focus," did not seem especially suitable until the explanation was forthcoming. "The place where the sons raise meat."—*E. J. Kirchner, in Lippincott's.*

## AS A MAN THINKETH

Mrs. Blank, a Christian Scientist, recently met a doleful small boy, who told her that "father's awful sick."

"Now, my little fellow, father will be all right. You run home and tell him he is not sick, only thinks so, and he will get well."

When the lady met him a few days later the lad was in tears.

"Now, I know your father is well. He is all right now."

The boy looked up and said, "Father thinks he is dead!"—*Mrs. W. B. Phipps, in Lippincott's.*

## "THERE ARE OTHERS"

A church in the West End of London had a more than usually elaborate service on Palm Sunday. The curate asked an old lady who was a member of the congregation how she had liked the service. "O, sir," she replied, "it was lovely; it was fifty minutes before we got to the Prayer-Book!"—*London News.*

## HARD TO GET AT

An English barrister, arguing before the criminal court, remarked with much solemnity to the presiding justice:

"My lord, there is honor among thieves." The justice looked at him severely. "There is gold in sea water," he replied. "But it cannot be extracted in profitable quantities. Go on, sir."—*Answers.*

Princeton Theological Seminary opened with larger enrollment than last year.

## The American Journal of Sociology

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## THE FIFTY-NINTH ANNUAL MEETING

OF THE

## American Missionary Association

WORCESTER, MASS., OCTOBER 17-18-19, 1905.

PRESIDENT AMORY H. BRADFORD, D. D., PRESIDING.

Annual Sermon preached by Rev. Charles M. Sheldon, D. D., Kansas.

General Committee.—Rev. F. J. Van Horn, D. D., chairman; Entertainment Committee.—Rev. A. W. Hitchcock, chairman; Transportation Committee.—Judge William T. Forbes, chairman.

The friends in Worcester offer cordial entertainment to missionaries of the association, officers, life members, invited speakers, pastors and delegates from the churches. Each delegate is requested to give his name in full and state to which of the invited classes he or she belongs. This information should be sent to the chairman of the entertainment committee, Rev. A. W. Hitchcock, 8 Institute Road, Worcester, Mass.

Reduced rates on railroads on the certificate plan will be provided. Every one purchasing a ticket and paying full fare should ask from the agent from whom the ticket is purchased for the certificate which will entitle him to the reduction on the return ticket.

Life members, delegates from contributing churches, state associations or local conferences constitute the membership of the association. To this body the churches have committed the administration and immediate direction of the interests of this great mission field. It is a broad and representative body. Will not every contributing church elect delegates that the representation may be as general as possible? The business session for the election of committees and officers of the association will be held Wednesday afternoon, Oct. 18, at 3.30 o'clock.

The Old South Congregational Church will be the place for gathering on Tuesday afternoon, Oct. 17. The afternoon and evening sessions of this day will be held here. On the two subsequent days the day sessions will meet in this church and the evening sessions in Mechanics Hall.

Great national problems connect themselves with the work of the American Missionary Association. The discussion of these always attracts wide attention and large audiences.

The mission fields of the A. M. A. are vast, and include the representatives of many races.

The immediate financial need of this work is very great, and it is to be hoped that a large gathering of those interested in the development of this important missionary enterprise will be present at this Fifty-ninth Annual Meeting.

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and Christian World

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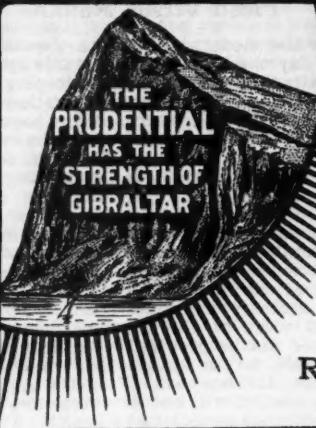
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# THE CONGREGATIONALIST

Saturday  
7 October 1905

and Christian World

Volume XC  
Number 40

## Event and Comment

**R**EV. HUGH BLACK of Edinburgh, a picture of whom appears on our cover, opened his career as a preacher to American youth at Williams College last Sunday, and this week begins his formal advice to students of Union Seminary, New York City, on the art of preaching, and winning men to interest in or acceptance of the Christian faith. Thanks to the generosity of Mr. Morris K. Jesup, Union Seminary has been enabled to induce this able and influential young Scotch divine to come to this country for a season. Interest in his mission should not be bounded by interest in the seminary he serves formally. It was Mr. Jesup's intention in founding this new chair and it is Mr. Black's plan of operation, that he should visit universities, colleges and all centers where Christian youth may be touched, and inspire them with a passion for the ministry as a life calling and enlistment therein, from which, of course, all seminaries and all churches will profit. Mr. Jesup has been most timely in his endowment of this chair, for there is much need of rousement of the churches and their youth; and Union Seminary has been equally apt in its choice of the first incumbent. Elsewhere we print a character sketch of Dr. Black by a ministerial friend.

**T**HIS is indeed the Age of Youth, when boys and girls mature rapidly and the responsibilities of life early crowd upon them. How important, then, that they form noble ideals and that their powers be properly developed and disciplined. Recognition of this fact appears in the many organizations for young people within the church, to the more important of which we devote several pages in this number. From these we see that the notes emphasized in young people's work today are: the evangelistic, the practical, the social, the military and the chivalric. Dr. Cowan's setting forth of the activities of Christian Endeavor—which embraces most of the young people's societies of Presbyterians and Congregationalists, though it is by no means confined to these denominations—is eminently practical. Mr. Herben shows that the dominant note of the Epworth League is evangelistic. The Vaughn Club of Washington is one of the aggressive movements within the Baptist denomination which emphasize fellowship—as indeed do all clubs. Mr. St. Clare's setting forth of the Boys' Brigade describes the advantages of obedience and discipline which the military idea affords. Mr. Hyde's organization, based upon the time of King Alfred, also suggests the flexibility of

Christian Endeavor; while Mr. Masseck presents the fair fruits of an organization based on the ideal set by the Court of King Arthur. Many churches have corresponding organizations for girls, such as the Daughters of Ruth at York, Neb.; and the possibility of including them in the Castles of King Arthur was shown in Miss Zephine Humphrey's serial, *The Schoolmaster*, which appeared last winter in our columns. Among this variety of organizations it is hoped that each pastor will find an instrument specially suited to his hand in his task of molding the Church of Tomorrow.

Mr. Jacob Schiff, of the firm of Kuhn, Loeb & Co., has been before the committee and has explained his share in transactions in which he was involved both as director of the Equitable and as a member of this firm dealing in securities which the Equitable bought. In his opinion he has always obeyed his conscience as a director of the company. He admits that, along with other "good" men, he was a mere puppet in the hands of the bad Messrs. Hyde and Alexander, which, if true, raises the question, What is the use of having directors? An interesting detail of the coming week will be the production of the books of the firm of J. Pierpont Morgan & Co., in order that Mr. Hughes may pursue investigations in that direction which are full of significance. The deeper this probe goes in, the wider the area of infected social tissue it discloses, and the greater the need of cauterization by the white iron of impartial justice. Very swiftly and remorselessly punishment should fall on men, who, if they had been national or savings bank directors and officials, and had been discovered doing as they have done, long ago would have been prisoners behind the bars.

**T**HE DECISION of Dr. J. Wilbur Chapman, the Presbyterian evangelist, not to hold the contemplated campaign here in January is natural in view of the circumstances. From various other cities he has received invitations that represent a more united and cordial sentiment on the part of the local churches than seems to have developed in Boston since the plan was first broached, and he hesitates to enter a field where there is considerable indifference to his coming on the part of those whose earnest support is essential to the real success of any evangelistic campaign. Dr. Chapman himself, we believe, is honored as much in this part of the country as elsewhere, but there is doubt in not a few minds whether the condition and attitude of the churches and community are favorable to a campaign as extensive and involving so many meetings and subsidiary speakers as usually characterizes Dr. Chapman's campaigns. We believe that the evangelistic temper which marked the pastors and many of the laymen last winter has not subsided, and we trust their spiritual earnestness will express itself in other forms of evangelistic effort.

**P**RESIDENT McCALL of the New York Life has issued instructions to agents that the day is over for use of the company's funds in promoting partisan victories. The Armstrong Legislative Committee, under Mr. Hughes's persistent, searching questioning, has disclosed that the Equitable, the New York Life and the Mutual Companies maintained a joint legislative lobby, carefully apportioned by districts extending over the whole country, which was handsomely paid and lavishly equipped with funds to procure legislation assumed to be in policy holders' interests. It has been further disclosed that Hon. Chauncey Depew participated in some of the so-

**M**EN RETURNING from Europe tell of the damaging effect on our reputation abroad which these disclosures are having; of the club they have put in the hands of Germany, for instance, in its efforts to exclude American insurance companies from the empire; and of the determination of British companies to invade this country once more—citing their stricter restriction of the business by law and greater conservatism of administration as reasons why men who seek insurance should turn their way. It is obvious to the dullest mind that with the sitting of the state legislatures and Congress this fall the whole matter of state control of insurance will come up. Sentiment in favor of absolute Federal control is growing in certain insurance circles and among the people, but it will have to overcome a stronger sentiment among the states and among the people that not until there is a much higher type of business ethics dominant can such enormous centralization of power be set

*The Church of Tomorrow*

*The Effect of the Disclosures*

*Insurance Company Affairs*

up as Federal control of insurance implies. It is gratifying to note that at the annual convention of State Insurance Commissioners held last week, strong resolutions were passed committing them to more rigorous execution of such law as now is or may be passed. Unfortunately, in not a few states these commissioners have been too much of the politician breed to deal with evils which they knew existed. If New York had had a commissioner equal to the one in Massachusetts, such disgrace to the Empire State would not have fallen upon her.

**TO SPECIFY** the names of the leading speakers at the Inter-Church Conference Federation in New York next month would necessitate the

**The New York Inter-Church Conference** enumeration of many of the most brilliant speakers in this country. Congressmen, governors, bishops, justices, college presidents and professors, pastors of national repute and the highest official representatives of a dozen different denominations will take part in the gathering from Nov. 15 to 21. No ecclesiastical assemblage in this country in recent years, save the Ecumenical Missionary Conference in 1900, can compare with the coming meeting in the *personnel* of its speakers, in the strength and variety of its program and in its underlying significance. Christian unity will be considered in its bearing on religious education, the social order, home and foreign missions, the fellowship of faith and evangelization, while much already accomplished in federating Christian interests in cities, rural communities and mission fields will be brought to light. It will be nearly a solid week of notable addresses, morning, afternoon and evening, culminating in a session with this theme, The Kingdom of God the Transcendent Aim of the United Church, which will be considered by Bishop Hendrix, Bishop Greer and Dr. Henry van Dyke. The program is nicely balanced and carefully constructed and a glance over its pages creates keen anticipation of the meeting which we hope will be kept in the thought and the prayers of the churches generally and will draw an audience commensurate in quality and quantity with the platform attractions.

**COMMENTS** in several newspapers, especially in some of the religious papers, concerning the meeting of the American Board at Seattle are evidently based on **An Unfortunate Misapprehension** incorrect reports. There was no attempt to shut off discussion on Dr. Gladden's resolution concerning tainted money. Other business was interrupted in order that he might introduce his resolution promptly after his arrival. He was made chairman of the special committee to report on the subject and given all the time he desired to speak and to read from his printed address. The discussion occupied the larger part of the afternoon session. When at last the motion was made to table both the majority and minority reports, the large majority in favor, forty-six to ten, was clear indication of the general desire to end the matter. The unanimous re-election of all the officers and members of the Prudential Committee eligible for election

is a sufficient evidence of the confidence of the Board in their administration. It is probable that all who wished to speak in favor of Dr. Gladden's resolution did so. The statement made by the *Watchman*, for example, that there was "an attempt to muzzle free speech," "to shut off discussion," is false to the fact, as we believe those present of both sides would testify. The *Watchman's* characterization of the action of the American Board as "cowardly" is unusual in that journal, which has honorable traditions worthy of being better maintained.

**THE INFLUENTIAL** diocese of New York met last week in annual convention and listened to impressive ad-

**Protestant Episcopate Problems** dresses by Bishops Potter and Greer, the former on the problem of observance of Sunday in rightful ways under modern social conditions, and the latter on the inadequacy of the public school system with its secular spirit to give adequate training in ethics for present social needs, as recent revelations in the business world prove. Bishop Potter was more successful in description of conditions as they exist than in prescribing what they should be; and Bishop Greer, notwithstanding all the deficiencies which he detects in our present public educational system, still insists that nothing can be done to better it, and that for society's salvation the Church must again resume the task of supplementing the day school's secularism with positive religious instruction. This verges close, it must be noted, on the Roman Catholic position, and will be seized upon by them as a sign of the times. This convention had an opportunity to pass upon the ethics of "high finance" as it has been demonstrated in the metropolis of late, but passed it by on Bishop Potter's "paternal advice" that the facts were not proved yet. They are to the public's satisfaction and by the admission of the actors themselves. Bishop Potter and the church he leads lost a fine strategic opportunity to show their courage and moral sensitiveness, an opportunity which President Butler of Columbia University was prompt to seize as he addressed his students the same week. The resolutions which Rev. J. M. Chew of Newburgh introduced and which were passed by, said:

Resolved, That commerce languishes in the degree and dies to the extent that men cannot trust one another, and that this convention commends to the members of this Church and their associates in business the exercise of that exact and scrupulous fidelity in business which is not only the essential foundation of prosperity in every community, but also a requirement for the favor and benediction of Almighty God, and will be vindicated and rewarded surely in the due operation of his natural and irresistible laws.

To the credit of Drs. Leighton Parks and W. R. Huntington, who were not present, be it said, that they have made known to Mr. Chew their regret at the treatment his resolution received from the bishop and the convention.

**INDIFFERENCE** to the spread of contagious or infectious diseases has changed within the last few years to a morbid sensitiveness whose effect on character is liable to become worse than its effect on the

body. It has been seriously proposed, for example, to forbid consumptive patients to travel in public conveyances or even to remain in their families or in the care of their friends. Self-preservation has come to seem to many more to be desired than obedience to the common law of humanity. It is therefore reassuring to find that high medical authority declares the danger from infection to be much less than is popularly supposed. At the meeting of the American Public Health Association in Boston last week Dr. Charles B. Dudley of Altoona, Pa., showed by statistics that tuberculosis is not notably spread through railway travel. Pullman porters, who spend a large part of their time in sleeping cars, are not more affected by consumption than other people. The records of the Pennsylvania Railroad show that passenger conductors are not as frequently victims of it as freight conductors. Sir Henry Burdett of London, at a conference of hospital superintendents in Boston last week, made an emphatic protest against the treatment sometimes given to tuberculosis patients in segregating them from their families. "We know perfectly well," he said, "that with ordinary precautions and with the intelligent co-operation of the patient, steps may be taken that will render the disease for purposes of domestic treatment reasonably safe." We know also that reasonable consideration for sufferers from disease does not render us more likely to take it, while panic and hysteria sometimes cause worse results than contagion or infection.

**THE BOSTON SCHOOL BOARD** is considering a proposition which, if adopted, will add much to the notoriety

**Localization in Education** of the city as an educational center. An order was offered at its last meeting that no one except residents of Boston shall be eligible to appointment as a teacher in her public schools, nor shall any teacher be allowed to continue office who shall live outside the city limits. This means that Boston is all sufficient unto herself. She needs no knowledge which she does not already possess, and her guardians would corral all the precious educational skill stored up in her teachers so that none of it should escape overnight through their going into suburban districts to sleep. If this order should be adopted Boston would have the unique distinction of setting an example to every town in the land to confine itself strictly to its own local educational product. If the board should succeed in bringing to pass this wonderful reform it might even happen that in time each community would have not only its own peculiar theories of life but also its own local dialect. If the step is taken the next one will probably be to forbid any one who aspires to be a teacher in Boston to seek any part of his education beyond the city limits. With Harvard boycotted what startling results might follow to the cause of national and international learning! It really looks as though Boston would have to apply for a few Rhodes scholarships to send some members of her school board abroad for study about the business of education which they have failed to understand while immured within their cherished city.

PRESIDENT ROOSEVELT had a welcome back to Washington on the 30th which was proof positive of his popularity at the national capital. President Roosevelt Admired and the object of intense curiosity in Europe, and a popular hero at home, he needs to be mindful of the adage, "Woe unto you when all men speak well of you." Revelations made during the past week by the *Railroad Gazette* as to the extent to which our national Executives—including President Roosevelt—have been under obligation to the railroads of the country for favors in travel are bound to lead to discussion of the ethics of this problem, and will in time, we hope, lead to a settlement which will see the nation providing for all such legitimate expense as the President may incur while traveling as a public official. At other times he should pay his way like any other citizen, and not be under obligations to any corporation, which sooner or later may be seeking or opposing legislation, or an Executive veto or favor. Nebraska Republicans have taken this position in their recent platform so far as state officials are concerned, and Secretary of the Navy Bonaparte has made it known that he will not travel on passes.—Mr. Bryan's parting letter to Mr. Roosevelt urging him to press for legislation giving Federal control of railroad rates and rebates shows how near the radical wings of both the older and larger parties are. If Mr. Bryan speaks for his party, the President may reasonably count on Democratic votes when the issue comes to a head in Congress.

GENERAL BOOTH'S welcome to London last month was one of the most remarkable tributes which that city has ever rendered to a great man. It was both official and popular—a formal act with the sanction of the king, and a great demonstration by 10,000 people assembled in Albert Hall. The veteran organizer and leader of the Salvation Army has won his way from contempt, ridicule, indifference and opposition, to be recognized as a great benefactor to humanity. At the age of seventy-six the General seems to be still in his prime, while the intensity of his labors and the extent of his plans indicate no waning of strength or abatement of courage. His tour of five weeks in England in a motor car extended over 2,250 miles, through storm and sunshine, with only six really fine days. He delivered in that journey ninety-five addresses of one hour and twenty minutes each, beside twenty-six wayside speeches, and not less than four million people had come to see and hear him. He entered Albert Hall on the evening of Sept. 9 standing in his motor car and waving his hat in response to the uproarious enthusiasm of welcome. In an interesting address he told of his labors past and his plans for the future. During the present month he proposes to make a tour through the cities of England and later to visit Germany, Switzerland and France. He pleaded with the vast audience to follow him in rescue work for the prisoner, the tramp, the unemployed and the tempted poor, with the inspiring energy and hopefulness of youth, and got a response that

must have strengthened his faith in God and in man. Few men on the roll of Christian heroes have won a triumph so distinctive, so Christlike and so abiding as General Booth.

AT THE NATIONAL UNITARIAN Conference in Atlantic City, Pres. Carroll D. Wright made the religion of *Unitarians in Council* Hoar the theme of his official address. Rev. George Batchelor of *The Christian Register*, secretary of the conference, after dwelling impressively on the need of new affirmations concerning the authority on which all truths of theology and religion are to be based and the grounds on which the fundamental doctrine of the being and personality of God are to rest, said that the great doctrine of the future will be "that the Son of Man is the Son of God," and that "God can become manifest in human character, revealing himself through the Godlike character of his children."

Debate on the problem of divorce and commitment of Unitarians as a body to the uniform movement among Protestant churches to secure more uniform and stricter marriage and divorce legislation, revealed a distinct division of opinion. The party on the one side being led by Rev. Paul Revere Frothingham of Boston favored such commitment, and on the other led by Pres. C. D. Wright of Clark College refused to condemn much of present-day divorce, insisting that it often represents an effort to perfect and save individual rights and ideals which no institution, however venerable or useful, has any right to demand should be sacrificed to it. A neutral harmless resolution on the sacredness and beauty of ideal home life finally was passed.

M. WITTE has been honored with a summons to visit the Czar; he has been made a Count, and has had a fairly cordial welcome to St. Petersburg, if not from the highest official circles, then from many of his own former subordinates and representatives of the peace party. Rumors vary as to his future—according to some he will retire altogether from public life for a time; according to others he will become responsible head of a new Ministry, with power to lead Russia forward. The congress of representatives of the zemstvos throughout Russia has just met in Moscow with perfect freedom of deliberation and utterance, and equally free comment thereon in the Russian press, all indicating that just now, at least, there is an unusual measure of freedom in the empire. While far from satisfied with the range of action of the national assembly or duma which the Czar has ordered to assemble, these zemstvoists have wisely chosen to be opportunists rather than radicals, and to co-operate heartily in electing as many of their ablest men as they can. A similarly wise opportunist policy has governed the leaders of the academic world, teachers and students in the universities, who have decided to return to the universities on the terms of the government, believing that while the universities are open, even though under restraint, they

are more dangerous to the autocracy than when closed. One cannot but be glad at these signs of meliorism or opportunism, that is, if one believes in evolution rather than revolution. Tolstoi grows more and more impossible as a political adviser by his denunciations of all government and his reliance on Henry George's theories of land tax as a panacea.

NOTHING BUT Emperor Francis Joseph's personal influence and prestige keeps the Austria Hungarian Dual Monarchy intact, and if Hungary Straining at the Leash he were to maintain without any modification his refusal to meet Hungary's present demands it is doubtful whether even his people's affection for him would stand the strain of further obedience. The Germanic element of the State must give way somewhat and recognize the aspirations and legitimate demands of the Magyars or war will come. In addition, now, there is the ever-increasing socialistic movement with a rising tide of opinion favorable to universal suffrage. Germany and Italy, which stand to gain most when the break-up comes, as come it will when Francis Joseph dies, are using their influence to maintain the dual compact awhile longer; and latest news from Budapest and Vienna indicates a lessening of the tension, and the likelihood of some concessions to the Magyars. Few kings in history have had the tragic and terrible sides of life brought as near them as they have come to the venerable Austrian emperor, and nothing but wisdom and tact born of great human experiences of love and sorrow could have enabled him to hold together so long so many diverse elements of nationality.

WERE AUSTRIA HUNGARY to break part, or Great Britain to follow the *Spectator's* advice and give Russia a free hand in Turkey, Affairs in the Balkans then affairs in the Balkans and among the smaller nationalities of Southeast Europe would become electric with possibilities. Latest reports from Macedonia tell of continued massacre of Christians. Mr. James Bryce is now on the ground investigating with the plan of debating the problem authoritatively in Parliament. In a recent book on The Balkan Question edited by Signor Luigi Villari, Mr. Bryce writes the introductory chapter. He contends that the time is ripe for a solution, and he prefers one which guards the interests of the smaller peoples rather than one which permits either Russia and Austria or Germany and Austria to apportion the Sultan's empire between them. He thinks humanity has a great deal more to expect from the development of small civilized nations out of ancient yet still vigorous races, like the Bulgarians, Armenians and Macedonians, than by their subversion or extinction by Germans and Russians. Certain it is that if Russia has a free hand through withdrawal of British opposition, the interests of the American Board in the near East will be in a position of some peril, unless Russia's recent policy of liberty of religious belief and practice really is genuine and permanent, which we have some reason to doubt.

IT WOULD clarify the situation in this country and put evidence as to facts before the churches as to where they are failing to meet popular demands—legitimate and unreasonable—if we could have in some one of our leading newspapers such a series of letters as the London *Daily News* has had running since last August, in reply to the question, What is wrong? the scope of the question including the whole of British life which by the admission of so many of its idealists is not in a wholesome condition just now. The tenor of many of the letters which have been contributed undoubtedly has set many of the clergy thinking. Robert F. Horton, in a sermon at the reopening of his great church in a fashionable London suburb, replying to the repeated charge that the Church of today will not face the facts of life or the world in which she works, said:

There is truth in that criticism, no doubt, and we must meet it by responding to the call of truth and duty as it comes to us today. I will pledge myself—will you pledge yourselves?—to shirk no truth that is placed before me by Him, to shrink from no pain in surrendering what I cherish if truth demands it. I will pledge myself to go straight against the evils of the time where I can see Him, and where I can understand any method of opposing them which may be approved by God and be effectual in practice.

### The Golden West

This is the title of a little book distributed on railway trains journeying to the Pacific coast. It speaks of marvelous development, of multiplying wealth, of surprising opportunities for investment. It uses in such phrases as these, the current language of people beyond the Mississippi River. Such language is justified by what is to be seen on every hand. The harvests this year are magnificent. The traveler through the Dakotas and beyond rushes past a seemingly endless succession of wheat fields dotted thick with little piles of yellow sheaves stretching away to the horizon on either hand. Farther to the South in Nebraska and Kansas the scene changes only in that corn fields take the place of the wheat. Threshing machines, grain elevators and gang plows are busy everywhere. Passing beyond the Rockies the same scenes recur in varied forms. The West is golden, and this is one of its golden years.

The mineral wealth of the West in the sections where mining industries are in progress, though less pleasing to the eye than the agricultural, is no less wonderful. Lofty chimneys of smelter works are signs of valuable and precious metals being dug out of the earth and refined, aggregating many million dollars. Gold, silver, copper, iron and lead exist in amounts which seem to be inexhaustible, and the most valuable deposits of all these thus far discovered are in the West. The figures recited that measure this wealth in such cities as Denver, Helena, Spokane, Seattle, Tacoma and Portland, amaze the mind accustomed to modest accumulations of fortune.

One sure evidence of the magnitude and rapid growth of material possessions in the West is the business done by the railways. Everywhere they appear to be working to the limit of their capacity.

Stockyards are crowded with cattle waiting for shipment. Grain elevators stand like sentinels along iron pathways. Long freight trains loaded with lumber, farm machinery, household furniture, wait on side tracks for the signal that the way is open for them to move on. The want of sufficient accommodations for the comfort of passengers and the failure to get them to their destination on time are explained by the statement that travel this season is far beyond what was expected and that the railway companies are short of the necessary equipment.

The Westerner points to these conditions with just pride and unlimited optimism. He tells how many fortunes have been made already and how many more are waiting to be made by the wise investor and enterprising capitalist. Observant visitors catch the spirit of hopefulness and confidence, and soon cease to wonder that the prevailing conversation is of large plans and expectations. Good reasons for them are patent. The West is golden.

Many Christian men who have acquired wealth have not yet learned to talk in the same large way of their financial responsibilities for the advancement of the kingdom of God. The average Westerner does not plead poverty as he used to a dozen years ago. He does not usually express indifference to religious benevolent enterprises. He values education no less than people do in the East. The state builds high schools and universities generously, and he pays his taxes to support them without grumbling. But too often he estimates distinctively religious work on a smaller scale than other things in which he is interested.

Those who stand for the Christian school, college, Church, plead that the East must still continue to furnish the larger proportion of the money for them. Chief among the reasons they urge are that the people who have money in the West have not been trained to give; that they have always before them tempting opportunities to invest their money with the prospect of speedy and large returns; that the requirements of a new country for its development, especially in the cities, where the wealthiest people mostly live, are far greater than of the older sections; that many of those who possess the wealth are not Christians; and that the romance of helping new, growing, distant communities appeals more strongly to people in the East than to those in the West.

Are these reasons alone strong enough to call forth the needed funds from the East? Or is the time near at hand when the geographical appeal for charity must retire farther into the background, and when the wants of each community are to be considered according to its actual condition without reference to the section of the country in which it is located? These questions deserve further consideration, and it is important that they should receive it for the sake of the efficiency of all our churches.

The economic, political and financial balance of power of this country has shifted Westward in a striking way during the past two decades, and—to a lesser degree, it is true—in matters of education. Ecclesiastical and religious balance of power cannot but be affected by the same

great underlying forces that have brought about the former. Every one of our denominational societies is called upon to face the facts involved in the new situation and adjust its work accordingly.

### The Anglo-Japanese Treaty

While in its general terms and import the latest Anglo-Japanese treaty has been known for some weeks, publication of its text last week, with supplementary comments by Lord Lansdowne and Japanese statesmen, has given the world data for estimate of its significance more trustworthy than earlier versions.

That it should not please Russia or Germany, as is clearly shown by the utterances of the semiofficial and "inspired" press of those countries, is not surprising in view of Russia's recent defeat by Japan and her chronic distrust of British diplomacy. Moreover, the new understanding practically relieves Great Britain of all dread of the consequences of any invasion of India, and forces Russia, if she is still insistent on finding her way to southern Asiatic waters, to return to the attempt in the near East through Persia or Turkey, where she at once comes in conflict with German ambition in projected expansion of the German Empire to the southeast. Once it would have been said that Russia's obstacle to attainment of her ends in this part of the world would have been Great Britain's determination to exclude her from Constantinople. So influential a British journal as the *Spectator* now says that the time for British thwarting of Russia at this point has passed.

Germany's dislike for the new compact is due to several causes. In the first place, the broad policy of preservation of the entity of China and peace in the far East which the treaty posits as its reason for being, at once not only puts an end to the German policy of partition of China, but makes her tenure in the Kiaochau province, which Germany practically seized in 1897, insecure, and likely to be challenged at any time by China, with Great Britain and Japan in the background and the United States sympathetic. Secondly, a thwarting of Russia's ambitions Pacificward and in China at once restores to former primacy those Russian policies of state older and nearer the heart of the dynasty which have to do with expansion in territory already contiguous to Germany or in territory which Germany covets. Lastly, enforced Russian attention to domestic problems and a ripening of the liberal movement against autocracy under the Czar is sure to strengthen Russia's economic independence of the market-seeking German and to encourage the growth in Germany of the social Democratic party.

Fortunately for the Balfour Ministry, Lord Lansdowne's administration of the foreign office—backed, it must always be remembered, by a tactful, pacifically inclined and influential monarch, Edward VII.—by drawing both France and Japan closer to England, has not only markedly bettered British diplomatic prestige and imperial power throughout the world, but it also has saved from utter contempt a Ministry that if it were to be judged by its domestic record could not be rated as either great or noble. Lord Lansdowne

has so handled affairs that a community of interest and ideal between Great Britain, France, Italy, the United States and Japan has come into being during the past few years, differing on many important details of course, but nevertheless in harmony on the broader issues of human liberty and international fair play involved; and that this result, in which Edward VII., Lord Lansdowne, M. Delcassé and the lamented John Hay had pre-eminent part, makes against the Dual Alliance between Russia and France and the Triple Alliance between Germany, Italy and Austria, cannot be doubted.

If this new treaty at once relieves Great Britain of a burden of fear and doubles its fighting power in the far East, it does the same for Japan. She is now free to reap the legitimate fruits of her victory in Korea, Manchuria and China, by a conquest that will be moral, educational and commercial in the main, and only political over a limited area. Under this treaty she gains even greater recognition than before from a mighty Occidental Power that her standing as a peer among the first-class nations of the world is assured.

To citizens of this country the treaty commends itself with scarcely a dissenting voice. Commercially we have everything to gain by the "open door" in Asia. Great Britain, our mother, and Japan, which in a sense is our daughter so far as many of her ideals of religious and intellectual liberty are concerned, are far more likely in the future to be in harmony with our ambitions and convictions than Russia or Germany, as the mighty drama of world-history works out along the vast Pacific.

### Queer Ideas about Christianity

The aim of Christianity is to make human beings better than they are. The effort to Christianize men and nations claims support because it accomplishes what it aims to do. It gives to those who embrace Christianity enlarged and nobler ideas of living, moves them to clothe themselves worthily because they have discovered that they are children of God, to build better dwellings, to educate themselves and their children to find and use all the gifts of God, to promote public spirit, to cultivate free and friendly intercourse with all mankind. Christianity offers to men the highest motives to make the most of themselves, and to help others to do the same. This means the creation of new wants and the satisfaction of these wants. It means the utilization of native wealth, the forming and providing of institutions to do this, the development of commerce and all the arts of civilization.

We had supposed that these were axioms; but the fact comes to the surface now and then that Christianity is strangely misapprehended in Christian lands. The Boston *Herald*, for example, in an editorial entitled *Queer Christianity*, regards as a new idea President Capen's argument at the American Board meeting that business men should support foreign missions because they promote trade with heathen lands. "We had supposed," says that journal, "that the glory of Christ's religion was its efficacy in promoting the beatitudes of the spirit, not its efficacy in promoting the barter of commerce." The *Advertiser* thinks that

the urging on public notice of commercial advantages created by missionaries "shows how far the idea of missionary work has strayed, in some minds at least, from the original spirit."

Evidently there is need to press home still more emphatically the fact that the work of missions is to lift the nations to know and use and enjoy all worthy possessions that humanity has and can attain unto; and to point to the further fact that this is being done today as it never has been done before.

### Pertinent Counsel for the New College Year

Registration of students in our universities and colleges this fall shows that notwithstanding increased cost of living and tuition students are pouring into them at an unprecedented rate, institutions which enroll more than a thousand students no longer being numerable on the fingers of the hands. The passion for education continues to be our most intense passion, and its attainment is made possible by the vast increase of wealth in all sections of the country, but especially South and West. Several of the university presidents have given to their academic audiences in opening addresses distinct contributions to the higher thought and inspiration of the country, most notably President Butler of Columbia University, whose words deserve quotation. He said:

Bluntly the situation which confronts Americans today is due to lack of moral principle. . . . They are having brought home to them with severe emphasis the distinction between character and reputation. . . . Men who for years have been trusted implicitly by their fellows and so placed in honor and grave responsibility are seen to be mere reckless speculators with the money of others and petty pilferers of the savings of the poor and needy. This university and all universities, in season and out of season, must keep clearly in view before themselves and the public the real meaning of character, and they must never tire of preaching that character and character alone makes knowledge, skill and wealth a help rather than a harm to those who possess them and to the community as a whole.

The place and the man make this a striking utterance.

President Schurman of Cornell in a similar address to the students of that large inland university denounced our "colossal immorality" and our undue emphasis on money's value which gives to our youth "a distorted view of the end of life and a laxity in regard to means which may be adopted in attaining this false end." He insisted that we need to go back to "the old ground that a man's life consists not in attainment of this world's possessions, but in the development of the best character and power that is in him." President Hadley at Yale severely condemned many of the student practices, and the ideal which says, "Win at any cost." President MacCracken of the University of New York gave valuable statistics showing the impossibility of popular and much-patronized universities giving adequate collegiate instruction; and for himself and his institution extolled the small college as by far the best place for culture training. Peripatetic, in another column, tells of a similar attitude by administrators at the University of Wisconsin. If this becomes general the small college will have its renaissance.

### In Brief

Don't forget the A. M. A. meeting at Worcester week after next. It will be one of solid worth, not of oratorical pyrotechnics.

Kansas City with about 40,000 families is said to have had since last March 910 divorce suits filed for trial in its courts. An astounding record if true.

The asperities of religious controversy in the Brooklyn *Eagle's* subscribers' columns have reached such a tension that Judas is described as the first Unitarian because he called Jesus Teacher and not Lord.

With divorce, race suicide, obscene mail matter and rescue work demanding the serious attention of our people, it is well that a national purity conference is to meet in La Crosse, Wis., Oct. 17-19.

There must be some interest in theology in the English Established and Free Churches when it can be announced that a twenty-fourth edition of Rev. R. W. Dale's work on the Atonement has just been published.

Do you believe in church unity? How do you believe it will come? By minimizing or magnifying essentials? How are we best formed? When those to be welded are coldly neutral, or are enthusiastically at white heat?

One of the problems which St. Louis officials are solving now is how men whose sworn personal property when assessors come around in the thousands, can swear to possession of hundreds of thousands when bail is needed for "grafters."

The *Christian Advocate* says that "the important undenominational papers, so-called, are mostly controlled by Congregational editors." Now we think of it, this fact stands out quite prominently. They illustrate our polity more than they advocate it.

Secretary of Agriculture Wilson expects that living will be cheaper as the result of our marvelous harvests. Under normal conditions of supply and demand it would be; but monopolies corral and arbitrarily fix so many products today, that prices soar steadily.

Omaha is to be credited with jailing some men of a sort that too often are only fined. Five members of the common council have been ordered imprisoned for thirty days for violating an order of the court prohibiting them from legislating on a gas franchise order.

Bishop Gore of Birmingham, Eng., has begun "surprise visits" on his clergy, walking in on them without warning to see how they manage their personal and ecclesiastical establishments. Not a bad idea for all superintendents of religious work, one that military men long since adopted!

Bishop Potter's diocesan address on Sunday observance was good, but one on stealing would have been better. It is the Eighth Commandment and not the Fourth that has the center of the stage just now, and some of Bishop Potter's flock are especially needing admonition.

In far away Natal, South Africa, when Congregationalists got together last July for their annual union meeting, they did not adjourn until they had passed a resolution expressing their appreciation of President Roosevelt in beginning negotiations with Japan and Russia for a peace conference.

Another man has joined the ranks made famous by Commodore Vanderbilt and President Baer of the Reading Railroad of those who sneer at public opinion. "What is it to the public whether capitalization is high and low?" asks the chief legal counsel for the Chicago & Alton Railroad.

The stock of valuable knowledge of Congre-

gationalists concerning conditions for carrying on Christian work for this country and the rest of the world has been a good deal increased by the trip across the continent by members of the American Board. From this point alone the investment was a wise one.

Now that peace is actually established between Japan and Russia, while we give credit to all those who helped to bring it about, we may as well recognize the fact that the most potent reason for peace was that money lenders became convinced that the continuance of war would no longer be profitable to them.

In connection with the sermon by the late George Macdonald which appears elsewhere in this issue, it is of interest to note a comment by "Alan Northman" in the *London Sunday School Chronicle*. He says: "Next to John Pulsford, I owe more to George Macdonald, on the religious side, than to any other author. He it was who gave me at once a new idea of God the Father, a wider conception of the kingdom of God, and a new view of the doctrine of eternal hope."

Some of the stories used by preachers for illustrations should be put on the shelf to rest awhile. For the present they are worn out. We have thought of making a list of the most threadbare, but many of them are known to all men. To mention only one specimen, we should like to be delivered for a twelvemonth from that thirsty crew of the vessel in the Amazon River, who were told by a passing ship's crew to help themselves to the drink by casting down their buckets.

The Congregational Education Society is not in debt. It is in condition to increase its work with assurance of corresponding increase of results. It offers opportunities for investment in the character, citizenship and Christian service of young men and women which must be attractive to those who have money and want to do good with it. It was never better administered than it is now. We speak of what we know. On another page of this issue is told just what it can do with specific sums of money.

If you read the article of Professor Chittenden of Yale in the October *Century* on the problem of nutrition and its rational control, you will get a sidelight on how purely physical appetites may be created, old ones being done away with and new standards set up. The problem is the same for the ethical and spiritual teacher or practitioner. Custom and tradition decree certain pabulum at certain times in certain amounts. Experience may prove that for any given individual he would better settle these problems for himself.

Altered conditions in New York City and transformations in population within given districts create new problems for the churches. Heber Newton's old church is about dead because in the center of a section of Jewry. Now it is announced that another Protestant Episcopal Church, down town on the East Side, which has labored admirably among the Germans, is without a constituency owing to the departure of the Germans and the incoming of Jews or those to whom the church does not appeal in the least. An itinerant church seems to be the coming ideal.

Ex-President Patton of Princeton University is reported as criticising the University of Chicago because it says, in effect theologically, "Truth is any old thing that works." If we understand this somewhat surprising colloquial aphorism, it means that Dr. Patton rejects the test of a tree by its fruit. What better criterion of truth can be had than its workability? If Dr. Patton had found fault with the university because it taught in effect that "truth is any new thing that works," we could have understood him in the light of his well-known conservatism and delight in the metaphysical aspects of truth.

If the Congregational ministers of Boston

when they returned this fall had found that they were excluded from Pilgrim Hall by order of the American Congregational Association or by any one of the societies renting rooms in the Congregational House, they would now be in the state of mind which the Presbyterian clergymen of Philadelphia are because of their exclusion from Westminster Hall, in Witherspoon Building, the hall being needed by the Board of Publication for storage purposes. The building is owned by the Presbyterian Church North and the Board of Publication is trustee for the denomination. It is a case of cold storage and hot clergy, and the end is not yet.

It is hardly too soon to plan for foreign missionary day in the Sunday school, Oct. 29, when the work of our denomination in foreign fields ought to be brought to the attention of scholars and their substantial interest elicited in the form of a contribution. Last year only about one-third of the Congregational Sunday schools gave anything to foreign missions. The ideal is at least \$100,000 every year from our 6,000 Sunday schools, and even if this ideal cannot be reached, it is possible to double the \$25,000 of last year in the course of the next twelve months. The American Board has prepared an interesting foreign missionary exercise entitled Darkest and Brightest Africa, which will be sent to all schools desiring it and which might be made an effective part of the day's observance.

There is nothing like having an appropriate text for a special occasion. It seemed to a Boston minister a special occasion when, traveling on Sunday morning in the recent vacation season to fill his appointment at a church several miles away, he was misdirected as to the trolley route and "fetched a compass" a long way around, arriving a full hour late. But he had telegraphed of the delay and found a young lady of the church and one of the deacons occupying the pulpit and holding the congregation by responsive readings and successive hymns. The incident was a good illustration of his text and theme: "God led them not through the way of the land of the Philistines, although that was near; God led the people about through the way of the wilderness." We do not always reach our destination in the journeys of life by the shortest and easiest way!

### Pencilings

BY A PERIPATETIC

Rev. Dr. F. A. Noble, who passed through Boston last week en route to Evanston, Ill., where he probably will spend the winter, told me of the intense interest in F. D. Maurice which a group of students at Yale had when he was studying there in the '50s, and how this circle, which included men like Elihu Mulford and H. M. Alden, so long editor of *Harper's Monthly*, read and debated Maurice, sometimes until the night was far spent and the day dawned. Mulford, in the opinion of one who knew him well, came entirely under the spell of Maurice to a damaging extent, limiting his own original powers.

I am indebted to Dr. T. T. Munger for the following anecdote which he got from the lips of George Macdonald, showing what sort of man Maurice was. Maurice and Macdonald were intimate and kindred spirits, and when living in London frequently saw each other. A domestic servant in the Macdonald family fell ill, went into a decline, and was carefully cared for until she passed on. Though Maurice lived miles apart from Macdonald, he came over every week to visit the sick girl, to administer the consolation of the sacrament until her death, and all, as Macdonald said to Dr. Munger, "on the ground of a common humanity."

I went last week to the school where my

children are to study this year. I resumed cordial, human relations with principal, teachers and pupils. I came anew under the spell of the spiritual service which is being rendered there day after day to Christians and Jews, Roman Catholics and Protestants, rich and poor, strong and weak. Sadly do parents err who put their children to school funerarily, who never darken the school doors and know not the persons who, five days a week for most of the year, are molding the intellectual, ethical and spiritual ideals of their children. Busy, you say? Cut a club—masculine or feminine—now and then.

Do you realize what it means that in the city of New York's public schools, open to all, of whatever race, religion or social status, there were 587,558 pupils registered last week, there coming under the influence of the greatest assimilative agency in the country, our common school system, which has enabled us to do what? Listen to John Morley:

Of a democracy originally British, the most astonishing and triumphant achievement so far has been the persevering absorption and incorporation across the Atlantic of a ceaseless torrent of heterogeneous elements from every point of the compass into one united, stable, industrious and pacific state with eighty millions of population, combining the centralized concert of a federal system with local independence and uniting collective energy with the encouragement of individual freedom. How does this stand in comparison with the Roman empire, or Roman Church, or the Byzantine empire, or Russia, or Charles the Great, or Napoleon?

Principal Fairbairn of Mansfield College, who comes over to New York University to lecture this winter, but who will not make a long sojourn among us or journey about much, is, so a recent visitor to Oxford says, the most influential man in the university today, although a Nonconformist, and is frankly admitted to be so by Anglicans, who are compelled to recognize his attainments, virility and wisdom. He is not meeting the newer theological issues, however, as he once did.

The proposition which small denominational colleges are facing in sections of this country where there are State Universities may be inferred from statements made to me last week by a distinguished professor of Wisconsin University, which, he says, is doing all that it can as fast as it can to get rid of its undergraduate work and hence is most glad to keep strong and healthy the smaller colleges which feed it and in which the academic education of the state's youth can better be done. But automatically, by annual taxation, without a word of solicitation the university gets from the state an annual income of over \$800,000 a year, and stands to get \$150,000 additional on the new appraisal of value of property in the state just made. Now see what a task the president and trustees of a college dependent upon gifts from private donors are called upon to assume in a competition of this kind even if they have Dr. D. K. Pearson back of the n.

A refined woman attempted to commit suicide in Philadelphia last week. As usual the press determined to exploit the mystery of her personality and deed. She was not communicative and the trial brought forth no clew. A clergyman of the city visited the hospital where she lay suffering from her rash deed, convinced himself of her worth and superior education and then planned to shield her from all publicity and her friends from any shame, by using his influence to have a trial done away with, and have her placed where she can begin life anew with a clean slate, and no memories of the awful humiliation and degradation that must follow exploitation by present day yellow journalism. That clergyman is a Good Samaritan. Such cases of need are many.

## Hugh Black of Scotland—a New Figure in American Religious Life

An Appreciation by a Fellow-countryman

BY REV. HUNTER SMITH, M. A., EDINBURGH

The American churches and people are certainly to be congratulated on the foundation of the new graduate chair in the department of homiletics in Union Theological Seminary, New York. There could be no more valuable addition to the theological curriculum of any church at the present day. We in Scotland may be pardoned if we are inclined to envy America the possession of so enlightened and public-spirited a citizen as Mr. Morris K. Jesup, the founder of the chair. His gift shows a true discernment of the chief defect in the training of the modern ministry. There is too little done to develop in them the ability to bring the forces of scholarship and spiritual earnestness to bear on the life of the community.

But, while we may envy America the acquisition of such a gift, we cannot but feel gratified that the man chosen to inaugurate the work of this chair should be a Scotsman. The choice could not have fallen on a more suitable and efficient man than Rev. Hugh Black, M. A., of St. George's United Free Church, Edinburgh.

Mr. Black is thoroughly versed in modern thought and familiar with the methods and results of modern criticism. He sees them in their true proportions, both in relation to the Bible itself and the thought of the age. A constant student of literature and one of the most widely read men of his years, he is in the best sense a man of the world. With all this Mr. Black is full of the fervor and force of real spiritual life.

Perhaps the characteristic that has rendered Mr. Black most famous is his native gift of communicating his message to the multitude, and of conveying to all sorts and conditions of men the fruits of his reading and observation of life. He has the power of interpreting men and women to themselves, of bringing home truths which were familiar, but quite formal and

dead to them, and of making clear and quickening to their minds the ideals they had been groping after in a confused and half-conscious way. He is an orator of passion and of force, as the vast audiences he thrills can testify; but he is always pointed, clear, incisive.

Mr. Black was born thirty-seven years ago in Rothesay, situated beautifully on the Firth of Clyde. He studied arts where he graduated, at the University of Glasgow, and theology at the Free (now United Free) Church College of that city. Of late years one has been inclined to think that more of the foremost preachers among the younger men of our Church have come from the Glasgow than from the Edinburgh college. The reason may be found in the different temperaments and atmospheres of the two places. The Edinburgh men cared more for scholarship than for the study of human nature. The Glasgow men, though by no means less scholarly, lived in the midst of a large and stirring commercial city, by whose keen and varied life they were interested and influenced. Hugh Black's college days were not distinguished by the more pre-eminent academic successes, but throughout them all he was a keen and shrewd student of books, men and affairs.

He began his ministry as assistant to Dr. Ross Taylor of Kelvinside Church, Glasgow. Thence, after but a month or two, he was called to form a new congregation at Sherwood, in the town of Paisley. It was there that he at once achieved a foremost position among Scottish preachers, when little more than a youth. As a consequence, when still under thirty years of age he was called to be colleague to Dr. Alexander Whyte of St. George's Free (now United Free) Church, Edinburgh. The pulpit of Candlish and Alexander Whyte has been for over sixty years the most distinguished of any in Scotland for spiritual force and fervor, and for intel-

lectual power. No other pulpit has had such an unbroken hold on the people, or such an influence for good on our national life. It was to such a position that Hugh Black was called at so early an age.

For ten years he has maintained the high traditions of St. George's. While there are other preachers who appeal more directly to special classes of the community, such as students or working men, there is no one, except his venerable colleague Dr. Whyte, who has such a hold on the people at large as Hugh Black. It is a unique and impressive sight to see the great church crowded to overflowing with people of all classes of society, interested, awed, thrilled by the young man of ascetic aspect but dominating presence, whose bell-like voice proclaims to them the Word of God.

Mr. Black's writings are probably more widely read in America than even in his own country. One misses in them the passion of his spoken utterances. But the same clear thinking, evidence of wide reading, and the same cultured and persuasive power are there. All his books have been published since he came to Edinburgh. The essay on Friendship was his first. Since then he has given to the public a series, all more or less bearing on the one topic of how to make the most of personality and life, from a Christian point of view. The first and the most fundamental was Culture and Restraint, wherein the two moral ideals of self-development and self-denial were contrasted and reconciled in the ideal of service. This was followed naturally by a book on Work, and thereafter by his latest publication, the Practice of Self-culture. All these books are fruits of Mr. Black's pulpit work, appealing to a larger audience than can come within the sound of his voice, and meant to reach them through the channels of literary influence.

### Greater New York

#### Bethesda's New Pastor

Over a thousand people crowded into Bethesda Church, Brooklyn, on Wednesday of last week, to see Mr. Olin M. Caward ordained to the ministry and to hear Dr. Cadman's eloquent sermon. The prayer of ordination was offered by Dr. Hillis, and Dr. Kent was moderator. Mr. Caward has already begun work as associate pastor, and his pulpit and pastoral work is much esteemed. He was educated at Wesleyan University, Connecticut, spent two years at Boston University, and received an M. A. at Harvard last June. Looking upon all departments of life as avenues of sacred service, he finally decided while at Boston to put aside the divine calling of the law in order to devote himself to the Christian ministry. From such a standpoint, the candidate's paper and the discussion following were unusually interesting.

The chief center of argument was Mr. Caward's Christology. His statements were broad, some of them radical, but none dogmatic; and his utterances were marked by absence of the usual theological terminology. The members of the council, while differing from the candidate considerably on several

points, admired his candor, intellectual honesty and fresh, vigorous thinking. As a co-worker with Dr. Charles Herald, it was felt that Mr. Caward will add elements of strength to the church, and that large opportunities await him. He conducts a newly-organized normal class of thirty to forty men and women every Sunday afternoon. Half the time is given to study of the Bible as literature, the other half to study of the next Bible school lesson, with various methods of teaching it. Mr. Caward repeats the latter at the close of the midweek prayer meeting. Bethesda is prosperous and anticipates enlarged work. Dr. Herald's health is much improved.

#### Brooklyn Activities

Dr. Hillis resumed service at Plymouth Church, facing a large audience, including some hundreds of young men. At the first prayer meeting he spoke of religious conditions he had studied in several journeys this summer, especially in the far West. Many illustrations in the first two sermons were drawn from the same source.

Tompkins Avenue and its Park Avenue branch are again in full swing. Dr. Waters has begun a series of evening sermons known as post-vacation addresses. Some of the titles

are: The Out of Doors, The Last Field, The Old Man of the Mountains, The Country Church. On Friday evenings at the prayer meeting the pastor will conduct a series of New Testament studies in systematic form.

Besides reopening his own church, Dr. Dewey has preached several times at the big tent, where he is very popular with the large audiences, a great majority of whom are church people. Flatbush Church is entertaining the St. Mark's Avenue M. E. Church until the latter is able to enter its new building. It will be one of the strongest organizations in the vicinity. The pastors of both churches share in these union gatherings.

United Church, under Dr. Dyott, is already expecting an increase of members. One evening's service has been devoted to religious education, Dr. Levermore, president of Adelphi College, and Dr. Dyott delivering the addresses. The pastor seeks to attract and interest the many high school and college students in the neighborhood. The population of the Eastern District, or Williamsburg, as it is familiarly known, is rapidly changing through the opening of the new bridge, the plazas of which are nowhere near completion. When they are, there will be a further influx from New York.

SYDNEY.

## A Sermon by George Macdonald\*

## Knowledge by Obedience

It is believing that God is all in all to man, and that Jesus Christ, the Eternal Son of God, came to earth to take us home to God, his Father and our Father, that I now stand before you. I shall not attempt to prove anything to your intellects. That would be foolishness in me and, I believe, in any other man. What I hope and desire is to move with a throb of fresh life souls made in the image of God and so capable of recognizing the Father, and to bring your hearts into simple, natural, living contact with the soul of Christ.

I do not desire to prove any doctrine, if it were the truest under the sun, to your brain or intellect. That I should account to be but labor lost; for a man may believe all the doctrines of the Bible with his intellect, and be only nearer Satan for it. We can learn what is true only by knowing him who is the Truth. If we know Christ the whole sphere of knowledge opens to our view. Christ is the door into everything man can know aright. This is true even in matters of science. If a man knows Christ he stands on a rock of vantage from which the whole plain of truth can be descried. I believe the time will come when the secrets of science will be opened up from behind—when we shall see how things are wrought by standing at the loom, and not by painfully untwisting the web.

## CHRIST OUR DEAREST FRIEND

I am to direct attention to one of Christ's sayings. We come here to know Christ—to know him as our dearest Friend. This we can do only by obedience, by glorious submission to his will—no, I will not say submission; for that is a poor word, but by active taking of his will and making it ours.

Read John 5 from the middle of verse 37 to the end of verse 38: "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."

If a thing looks like a truism, especially if it be a saying of Christ, you may be sure you don't understand it. Your eyes have seen it, but your heart has not.

"Ye have not seen his shape." Men knew that perfectly well. Christ was not informing their intellects that God is invisible. "Ye have not his word abiding in you: for whom he hath sent, him ye receive not." The "for" is full of meaning. It is as if he had said, "If ye had ever had but a glimmering view of what my Father is, ye would have known me when I came to be God's Son." They had been living in God's world; they had been reading his law; yet when the Son of God came, they had no notion, no impression of God in him at all. He says to them, "Ye have not conceived in your hearts any idea at all that corresponds with what God is, else ye should have known me, for I am God's Son."

Here, then, an appeal is made to the heart and conscience of every man born into the world. But you may say, "If I am so made that I cannot see God, nor recognize the Son of God, how can I help it?"

## IF JESUS CAME

If Jesus were to appear in this day, in a manner corresponding to that in which he appeared to the Jews, he would not be like the pictures. There would be no halo of glory round his head. He would look just like any one of us. He would have something to do in the world—would be a craftsman of some sort. He would say many

\*Preached in the Free High Church, Edinburgh, July 19, 1885, to a large congregation which filled the church in every part, hundreds being unable to find admission. Transcribed from notes taken at the time, by Rev. William Kwen now pastor at Rupert, Vt.

things we should not like. He would find fault with our social ways and our ways of thinking. He would not approve of our way of keeping ourselves to ourselves, nor of our way of honoring the rich man and looking down upon the poor man. He would find fault with our way of despising certain kinds of honest work, and of looking up to men whose riches have been got in part by sneaking ways, which a man will not venture to lay open before his fellowmen. He would pour contempt upon all this. He would not at all allow that a man's first business is to make a living. He would say that the doing of God's will is our first business—that we must seek first the kingdom of God and his righteousness. He would say: "To be righteous is your first business, and then all other needful things will be added unto you." "But not so much as we would like." "And so much the better for you; to many of you your riches are so many weights crushing your souls down to hell."

## WOULD YOU KNOW HIM

If Christ were to appear in this manner would you know him? How many of you women would hasten to minister to him of your substance? How many of you men would forsake all and follow him? You would not know him as the Eternal Son of God at first. It was long before those who followed him when he was on earth knew him as such. But they knew him as a *true man*.

Our Lord was a *true man*. He was no phantom of a man, but was infinitely more of a man than any other man who ever lived. In him we have the only genuine idea of a man. Because he was a man we know God. I do not believe that he took anything else than his own shape. I believe that he was a man from all eternity, and that he appeared in his own genuine, human form, revealing himself to men, and God through him. We may call him a human God or a divine man. If he were to appear thus, would you know him?

Be sure that no one will know him aright who prefers anything to him, who is not willing to fulfill his commands to the letter, and to empty himself of all partial theories of what he is. Only the man who has a heart to know the *total Christ* can have any true theory of him.

The one essential thing is to know him—to be able to say: "I long to live; I hear a voice saying, Awake thou that sleepest, and arise from the dead. I struggle against the phantoms of untruth. I desire to arise to be a man." We are so ready to be proud of nothing at all. Because we are decent, respectable people we think there is not much wrong with us. Are you proud because you never picked a pocket? It may be you have done things as bad. Your pride is contemptible. Nothing but profit can come from the knowledge that without God we are vanity. Only through this knowledge can we advance to higher and higher truth.

## HOW TO KNOW CHRIST

Would you know the living Christ? Then take him to your heart by obeying him—by doing what he says to you. If you are prepared to do this, then you are Christian people, and let me be your brother. Let us go on so that at last we should certainly know him were he to appear in any shape that it is possible for him to assume.

If, however, you say: "But I have not got this power. I daresay that if he were to appear I shouldn't know him. Very respectable people didn't know him. I don't think I should know him. How can I help it?" It may be that some cannot help it. But the very fact that a man is able to say, "I cannot see God," shows me one who might have known

him, and, what is more important, who may yet know him.

No man was ever yet condemned for sin which he had done, but because he would not leave it. "This is the condemnation, that light came into the world, and men preferred darkness rather than light because their deeds were evil." They are condemned because they won't have light. No juster ground of condemnation can be conceived than condemnation because of resistance to the voice which says, "I ought."

If a man has listened to the voice of conscience—if he has tried to do what is right—that man has some faculty for seeing the shape of God. God is righteousness and truth; and a man making feeble attempts to do what he ought to do has some faculty for knowing Jesus to be the Son of God. Such a man will grow so as to come at last to say, "O Christ, O Son of my Father, I am thy slave!"

Paul says he is the slave of Jesus Christ. Would to God I were his slave, too! There is liberty, and there only. There you live by Christ and are free from self. No liberty exists but by living by the eternal Lord that made us.

## THE DEVIL SELF

"If any man will do the will of my Father, he shall know of the doctrine whether it be of God." Are you willing to do the will of God? If you are not, I have nothing to say to you. You can thwart God for long, but he has more in store for you. He may yet deliver you from the devil self. The glory of life is to sacrifice self to God and to our brothers and sisters. That is the lamb which you are to keep ready to lay on the altar to burn to God.

I wish to speak to young men who have a certain leaning toward religion, but who have not seen that it concerns the very life. You may be looking up to lofty hills and be filled with a sense of their glory and beauty, and all the time be standing with your feet in a bog. Your admiration of the hill will not take you to its summit so long as you are not of it nor on it, but in the mire beneath. So a man may be filled with admiration of what is right and true whilst himself will not thwart his inclination in one single thing that he may be what he admires. Your admiration is not you; it is God in you. Make it yours by striving against sin and doing what is right in the face of hell. Then you will ascend the mount, and from its highest peak you will ascend into the bosom of God. Beware lest it be true of you that the things you approve you do not. You are not a hero because you admire the heroic. Yourself may be a slave, a sneak.

## LIFE IN OBEDIENCE

There is no life but in obedience. It may be you have not done one true thing, and therefore you cannot know it. No quantity of brain will enable a man to know. You cannot know a thing by looking at it, but only by doing it. There is no way to get at this gospel but this. It is easy to get rid of this Book. Arguments are being devised every day to get rid of faith in the Old Story. But the more I look into it the more heartily I believe it. If nothing more were involved than what brain can take in, how could you prove it true? The ablest men in brain have turned against it. These things are hid from the wise and prudent.

There must, then, be an appeal to the individual consciousness. You are not to believe simply because the Book says it. An appeal is made to your honesty. If you are of God's kind you will know the Son of God. You will know him not as a far away phantom, but infinitely better than you know any man.

Think what God has made us to be to each other. He has made us to bring light to some

other heart or group of hearts, to radiate something of divine joy, to be fountains of living water. You know something of the power of a human face. Where is intellect there? No description can give you any idea of it; nor will you know much of it unless you love it. Standing before a congregation I have seen a face—it may have been what would be considered an ugly face, or the face of an old man—but I've seen in that face something that seemed to draw my heart out of me. God is able to create because he is love. How could God be a Creator but by love? I wonder if he will be like what we think he will be. I believe he will be like every human face you have ever loved.

In trouble it is consoling to know that you

have a friend with you. The Eternal Friend, the Perfect Friend, Jesus Christ, with his radiant human face, says, "Come unto me, and I will give you rest." Didn't he mean it? Come to him, as to a Friend. Give yourself to him by obedience.

#### JUDGING OURSELVES

This message I would press most of all. There is no return to Jesus Christ possible save by the way of obedience. If I am God's child, the question for me is, What would he have me do—not feel, nor think, but do. Now did you do anything yesterday because Christ said you ought? Or since last Sunday? Or during last month or year? I am not here to

judge you, but I would like to say something to make you judge yourselves just a little. If you have done nothing during the past of your life because Christ said you ought, then I ask: "Is that the way to be a Christian? Can you call yourselves by his name and yet not do one thing which he says?"

Are you alive at all, or are only asleep in your coffins? To be a Christian means that God is all in all to us, that we are bound to do his will and to make ourselves acquainted with it. He who does not do that cannot know him. If you are willing to learn, do not trouble yourselves because you cannot feel your sins. Do what God tells you and he will put all right. Read to obey and you will understand.

#### Personalia

Dr. John Clifford of London sees a decided revival in England of Christian socialism.

Pope Pius X. gave \$40,000 to the fund for relief of the Calabrian earthquake sufferers.

W. T. Stead is calling for the hanging of King Leopold of Belgium for the atrocities he permits in the Congo Free State.

John Alexander Dowie, First Apostle of the Church of Zion, has had a slight stroke of paralysis. Elijah must bear human ills like other men.

Mr. Cleveland's article in the *Ladies' Home Journal* (October) adverse to woman's suffrage is a sure sign that he has no intention of running for office again.

Mr. John D. Rockefeller, Jr., has resigned leadership of his Bible class. He has more wealth than physical strength, and must live a quiet life henceforth.

President Strong of Rochester Theological Seminary returns with the testimony that English Baptists pray oftener and more fervently than American Baptists do.

Bishop Hendrix of the Methodist Episcopal Church South has a \$25,000 suit for slander to meet, growing out of exercise of his episcopal duties in dealing with an obstreperous clergyman.

Mark Twain's latest use of his satire as a lash with which to castigate the bad is found in his brochure, *King Leopold's Soliloquy*, and sets forth the iniquities of the Congo Free State Administration.

The New York Public Library's ban on G. Bernard Shaw's books did not last long, but long enough to give him a chance to plead for license, whereas all that libraries are called upon to conserve is liberty.

With sorrow we learn the not unanticipated news that President Harper of Chicago University has had a serious relapse, that his physician and family have little hope of his recovery, and that his strength is fast failing.

The new bishop-coadjutor of the diocese of Milwaukee in the Protestant Episcopal Church is a son of Hon. Stanley Matthews, once a United States Supreme Court justice. He was educated at Princeton and began study for the ministry as a Presbyterian.

Vermont's senior United States Senator, Hon. Redfield Proctor, offers \$150,000 to the State of Vermont with which to build and endow a tuberculosis hospital, to be controlled by the state tuberculosis commission and open to all needy patients of the state.

Gen. William Booth has been voted "the freedom of the city of London" in recognition of his great work for the moral and social elevation of the people. How times have changed since the Salvation Army was the butt of ridicule of ecclesiastics, and scientists like Huxley!

A monument in memory of Ezekiel Cheever, 1614-1708, school teacher in New Haven, Ipswich, Charlestown and the Boston Latin School, has just been erected in the old Gran-

ary Burying Ground by some of his descendants and a number of former graduates of the Boston Latin School.

Dean Lefroy of Norwich thinks that conscription is bound to come for Englishmen, and he is not sure but that it would give the nation "the sore discipline it needs" and would go a long way toward "stemming the tide of enervating softness and luxury which threatens millions of Englishmen and women."

Hon. George A. Scigliano an ex-member of the Massachusetts legislature and a product of the public schools of Boston and the Boston University Law School, has been created a Cavalier by the king of Italy, for services rendered to his fellow-Italians who come to this country as immigrants needing aid. He is a fine Italian-American.

Pres. Francois E. Clark of the Y. P. S. C. E. goes to Europe for a month or six weeks of rest and change to confirm the good health he has begun to enjoy again. He then will settle down to write the history of the first twenty-five years of the Y. P. S. C. E. movement, and will respond to calls from Christian Endeavor Societies in Europe.

Rev. Dr. N. D. Hillis, just back from a tour of the West and Northwest, reports alteration of attitude toward admittance of Chinese, who, for certain forms of labor which white men will not willingly do, are now much desired. He has been profoundly impressed with the wonderful optimism and lack of religious skepticism noticeable among the people, and with their avidity for education and culture.

Rev. Dr. William W. McKinney, editor in-chief of the *Presbyterian*, died suddenly at his home in Rutledge, Pa., Sept. 25, at the age of sixty-eight. He has been connected with that newspaper for the last twenty years, and has uncompromisingly held it in the position of extreme conservatism which it occupied when he first began work on it. He was an able representative of the Presbyterian theology of the last generation.

Baptists have reason to be proud of the company of civic reformers they have produced of late. Governor Folk of Missouri, Mayor Weaver of Philadelphia, Mr. Hughes, the relentless prober of New York's insurance scandals, and Everett Colby, smasher of the combine between greedy corporations and the Republican machine in north New Jersey, are all Baptists. Mr. Colby coming of a family well known in the past as benefactors of the denominational schools, colleges and denominational agencies.

Mr. T. Frank Beard, who died at his home in Chicago Sept. 28, was widely known as a sketch artist and lecturer. For many years he was a prominent personage on the platforms of Chautauqua assemblies. He was the originator of chalk talks, and had no rival in the skill with which he made the chalk talk. At Chautauqua, N. Y., for many years he gave a course of entertaining lectures every season. More recently he has been connected with the *Ram's Horn*. He was sixty-three years of

age. He was a man of conviction as well as humor.

The honorary degree of Doctor of Laws was conferred last week by Columbia University, New York City, on Baron Komura and M. Sergius Witte. Seth Low, in presenting the candidates' names for the degree, referred to Baron Komura as "happily illustrating in his own person that effective combination of Western influence with the traits native to his own people which has made the nation invincible," and of M. Witte he said, "He has won every heart by his fascinating union of good nature with transparent sincerity and impressive earnestness."

If the Massachusetts Sunday School Association is able to put another worker into its field, it could hardly find a better man for educational secretary than Rev. Dr. John D. Pickles, who resigned his pastorate of St. John's Methodist Episcopal Church, South Boston, last Sunday, to enter on the duties of his new office. He is a devout, experienced leader, well qualified to teach Sunday school teachers how to do their work most effectively, and his service ought to increase the power of all Massachusetts churches, by whom he will no doubt be cordially welcomed.

#### Christian News from Everywhere

A referendum in Dundee, Scotland, recently taken, gave a majority of over 4,000 in favor of Sunday traffic on the tramways of the city.

The Protestant Episcopal Board of Foreign Missions has received sufficient funds this year to meet appropriations of \$810,000 and reduce the indebtedness of last year somewhat.

A delegation of officers of the Board of Foreign Missions of the Presbyterian and Dutch Reformed Churches waited on Baron Komura at his hotel in New York before he left for Japan and offered congratulations on re-establishment of peace.

The census of 1901 showed only one in ten of the male population of India and only seven in a thousand of the women as literate. It is this tremendous obstacle of ignorance against which English administrators and Christian missionaries fight, and it is encouraging to note that sentiment in favor of making primary education compulsory and free is increasing. His Highness the Gaikwar of Baroda, one of the most enlightened of the native chiefs, has sanctioned such a scheme for his people among children whose parents have certain annual income sufficiently high.

The real issue presented by modern corporations is whether the State, by its laws, and the new corporation citizen, holding the franchise as shareholder in these new industrial empires, shall be strong, one by passing laws and the other by using their legal powers, to complete the cycle of industrial rule and empire by introducing the reign of law.—Talcott Williams.

## The Church Vestibule

### Some Remarks on the Gentle Art of Examining Candidates for Church Membership

BY AMOS R. WELLS

I was talking the other day with a brakeman, an earnest young man, who is a member of a "church committee." He was telling me how there was brought before the committee for examination, much to his surprise, a man whose Christian faith was more than doubtful. My friend had ventured modestly to ask the candidate one or two questions concerning that faith, whereupon the man flared up and indignantly declared that his beliefs were his own business, he hadn't come there to be examined, and all such proceedings were antiquated. My brakeman wanted me to tell him what really is the custom of the churches in such matters.

Since that conversation I have been wondering whether the ideas of most people on that subject are not rather foggy.

This appearance of the candidate before the church committee is his introduction to the church. It is—or ought to be—one of the great vital acts, vital to himself and to the church. The impressions he gets at that time will largely determine his view of the church and his relation to it.

Yet is not this most important service usually run at blank haphazard? How much preparation is made for it?

Of course, every one nowadays will agree that this examination ought not to be regarded as the decisive test of the candidate's fitness for church membership. It is an entirely new experience. To the young it is an experience full of terror. To the old, even, if they are at all timid and inexperienced, it is a dreaded ordeal. No one is likely to be at his best under such circumstances, or to make any fair exhibit of his faith.

I was well on in years when I joined the church, and had been a college teacher and a public speaker for some time, and yet I postponed that step for many months solely because of bashfulness. The session and pastor were all kindly gentlemen, my personal friends; but I never did a more heroic deed in my life than when I went before those four dignitaries and told them I wanted to join the church.

I believe that this feeling is keeping out of the Church of Christ many thousands of true Christians, and yet I see the average church doing nothing to meet it and transform it.

In the first place, the "examination" idea should be abolished, together with the use of the word itself. Whenever possible—and it usually is possible—the minister should know all about the candidate's faith before he brings him to the church committee. How many a time, after one of these "examinations" rendered farcical by the candidate's nervousness and natural reserve, have I seen the committee, after the candidate's relieved withdrawal, turn to the pastor for the authentic information on which alone they could act!

It was always given; but the committee also might usually know long in advance who is to come before them, and

might hold individual conversations with each candidate, and learn just how he stands:

"Well, John, Dr. Texter tells me you are thinking of joining our church. Good for you, John! Shakehands on it! Come over into the corner a minute or two, John, and let's talk about Jesus Christ."

If the members of the church committee cannot initiate and carry on such conversations, the sooner they learn, the better for them and for the church. It is apparent how, if the "examination" is preceded by such private talks, it will not be an examination at all, it will cease to be a bugbear, and the new church member, at his very entrance, will have been given an example of Christian work that will color his entire life.

How stupid are our usual arrangements for examining candidates! There is the vestry, bare, probably cold and damp. There is the solemn, formal, half circle of chairs. There are the pastor's questions, often stiff and constrained. Then, "Deacon Smith, have you anything to say to these friends?" And the embarrassed deacon, in well-worn phraseology, is "glad to see them there," and "welcomes them into the church." Then, "What greeting have you, Deacon Brown?" And Deacon Brown grins awkwardly and says amen to Deacon Smith. Then Deacon Jones and Deacon Robinson try to put the same sentiments in varying language, but conspicuously fail. And every one is glad it is over.

If this is a fair picture of your examinations, is it any wonder that the candidate catches cold in the very vestibule of his church membership?

I am eager to attach all our sacred memories to the church building, and yet for this particular service there are many advantages in a private house. Indeed, it would be an ideal arrangement if some member of the church committee would open his pleasant home for the occasion, and signalize it by a happy supper, to which committee and candidates would sit down together. Why not?

If that cannot be done, though it usually can, it is possible to carry the home atmosphere to the church vestry. Break up the formal arrangement of chairs. Break up the formality of the examination. As the minister asks his questions let now one deacon and now another interpose, with a query of his own, or with some friendly comment or some expression of approval of the candidate's answers. Always place a woman or two on the church committee, for the sake of the girls and women that come before it. If a candidate is timid, allow some friend to come with him or her, especially the Sunday school teacher or whoever led him to Christ. Send after the candidate some one that has recently joined the church, and can assure him that the ordeal was not so fearful, after all. And it is a great advantage to persuade several timid ones to join the church at the same time, supporting and encouraging one another.

When this happens, however, care should be taken to show each candidate as much attention as if he came alone.

Above all things, do not try to make the examination of candidates an educational function. It is not a suitable occasion for indoctrination into the correct theory of inspiration, baptism, the atonement, or the trinity. In the Sunday school, the young people's society, the pastor's preparatory class, or in conversations, these essentials of faith should be covered before the candidate reaches the committee. What the committee should seek is not categories, but spirit. It is not an examination, it is the candidate's opportunity for testimony.

But how rare it is for a church committee to hear a zealous testimony, the candidate's face aglow as he speaks with glad eagerness of his Saviour! How seldom do the arrangements of the little meeting render such an exhibition likely or possible! How seldom are the questions framed with a view to this witness-bearing!

Those questions should be exceedingly frank and to the point. For example:

Do you love Christ? Why do you love him? What will you do to prove it?

Why do you want to join the church? What are you going to do in the church?

Do you read the Bible every day? Do you pray daily? What bearing have these on your daily life?

How about the sins you have committed—what are you doing with them?

Do you realize Christ's presence? What does that do for you in daily life?

Do you go to Sunday school? Are you a member of the young people's society?

Do you take part in the prayer meeting to the best of your ability?

Are you careful about keeping Sunday? What does the day mean to you?

What fundamental Christian doctrine is dearest to you, and why?

Do you know any one that does not love Christ? What are you going to do about it?

The test of success in this examination of candidates—rather, in this hearing of the candidate's testimony—is this: that all, candidates and committee, will go from the little meeting in a glad, triumphant mood, ready and zealous to undertake larger things for Christ. Such a result does not come by chance, but only after long and thoughtful preparation. For no service of the entire church life, not even marriage, not even communion, is so important as this little meeting of the church officers with the new confessor. It is the beautiful gate of our temple.

The public lecture course of the New York Board of Education provides for over two thousand lectures during October, November and December. The libraries, schools and public forums will unite in this splendid scheme, which is appreciated by a vast army of men, women and children of races that Father Knickerbocker knew not of and never dreamed would inhabit Manhattan.

## The Men and Women of Tomorrow

### How to Win and Train Them for the Church of the Future

#### Some Practical Endeavors

BY REV. JOHN F. COWAN, D. D.  
*Associate Editor Christian Endeavor World*

CONCRETE EXAMPLES OF YOUNG PEOPLE'S  
MINISTRY

*To their own churches and pastors;  
To their neighbors;  
To strangers and foreigners at home and  
abroad.*

"Handsome is as handsome does" may be susceptible of a new version, adapting it to our young people's organizations in the churches. Judged by what they do, and not by what they hold, there is abundant evidence that the spirit of the ministering Christ has entered into them. And what has been done may be done again, and doubtless will be repeated scores of times after these concrete instances of Endeavoring "in His name" have been read.

Why may not many societies whose members read *The Congregationalist* find an opening to do something like the gracious deed of the Tampa, Fla., Presbyterian Endeavorers, who raised money to plow and plant the bare grounds of the Children's Home and lay cement walks at a cost of \$300?

Or, is there not something suggestive and stimulating in the example of the Anoka, Minn., Endeavorers, who undertook to renovate their pastor's study by means of a handsome hard wood floor and fresh wall paper? Think how much of his life your pastor spends in his study, and next time he takes a leave of absence let Endeavor fingers and money make it over new.

Perhaps some Junior superintendents read this paper who are asking themselves, "What new work might our Junior Endeavorers undertake for the church?" A Junior Society in New York held a sale of homemade candy and fancy articles that its members and their friends had made. They realized \$100 and gave it as their Christmas present to the church. In addition to this, on Thanksgiving Day they distributed dinners to fourteen poor families. They sent a box filled with Christmas toys, dolls, books, etc., to a mission school in Mantanzas, Cuba. This same Junior Society supports regularly a girl in India. Every Sunday it furnishes flowers for the pulpit, and after the evening service these are sent to the sick. You might judge, from these activities, that it must number several hundred members, and that the average Junior Society could have no hope of emulating their example. But this society numbers just twenty-five.

In the way of evangelistic endeavors, there is the Christlike work of the Rosedale, Ore., Friends Endeavorers, who went to a camp of fifteen convicts working in a rock pit, and held open-air services. Last summer the Presbyterian Endeavorers of Kansas City, Kan., led by their pastor, went every Sunday evening to the public square, in front of the Carnegie Library, and held a song service, after which the minister addressed the assembled people. Pittsburg Endeavorers distributed Testaments in Polish and Slav languages among the foreign workmen of the mills and coke works. In Boston, some forty Endeavor Societies send bands of workers once a month, in turn, to help carry on the work of the Merrimac Street Mission, and furnish teachers for the Sunday school and money for the expenses.

Hospital work may appeal more strongly to some. The Endeavorers of Lynn, Mass., furnish linen for a ward in the city hospital. They also hold religious services, and visit patients individually. One Endeavorer gave

his Saturday afternoons to shaving the male patients, and making them neat and comfortable for the Sabbath. That may not seem so attractive as furnishing dainty baskets of fruit for convalescents; or, as more than one society does, buying an invalid's wheel chair for the free use of those who will be benefited by an outing.

There are so many practical forms of cooperating in denominational mission work that no Congregational young people's society need fail to lend a hand. Here, for instance, is a society that has for years supported a Bible woman in Japan. Her photograph and a brief sketch are framed and hung in the vestry. The money comes on the two-cents-a-week plan, but this summer each member promised to earn an extra dollar.

As the holiday season approaches, a practical missionary endeavor is packing boxes and barrels for the children in the colored and Indian Mission schools in the South and West. Let the good literature committee gather up picture-books, cards, dolls, toys and other attractive holiday things that have not been too much worn or soiled, and they will bring happiness a second time to children to whom Santa Claus ordinarily brings but little. Or, there is plenty of room in Boston for this same kind of giving. A basket of toys or books, or a little money for candy for the neglected Italian or Jewish children in the mission Sunday schools, like the Merrimac Street Mission, or the Willard Y. Settlement, will mean the very real coming of the Christ Child to scores.

For the social committee I would suggest a delightful plan used by the Shawmut Endeavorers of Boston. They held once a month a "strangers'" social. They brought rags and easy chairs and potted plants and fancy lamps and made the parlor of the church look as "homely" as possible. The admission fee to one of these socials was "one stranger." In the course of a year or so the registry of those brought in showed that the church had come into touch with about a thousand young people, most of them students in Boston, from all over New England and the West.

I should like to make a suggestion for the young people in the sparsely settled rural districts who may say, "All that is very well for strong city churches, but there is nothing that we can do." Listen to this. At Arlington, Va., in a schoolhouse, an Endeavor meeting was carried on by a score of people, some of whom came long distances. There was no church, but out of this meeting, faithfully kept up, sprang a Baptist church of eighteen members. Some societies are held in private houses. Do you know what "R. F. E." means? On Mt. Desert Island, Me., there is a Rural Family Endeavor: the father is at sea; the mother and two children are the society. On the same island this summer was an Endeavor Society of girls working in a summer hotel.

May I remind Congregational Endeavorers of one other practical endeavor in which it is hoped they may all share? The "quarter-century endowment fund," which is to commemorate the completion of Christian Endeavor's twenty-fifth year next February, is to be made up of an offering of one cent for each year of Christian Endeavor's existence from each Endeavorer. If Christian Endeavor, with its blessed fellowship and its bright helpfulness and training opportunities, is something for which to be glad, it is not much that each of us should express our gladness in a small offering that will help to send the benefits of Endeavor to other lands that need it.

Religion in the wider sense of the word exercises a stronger hold on the mind of the civilized world today than it has done at any

period since the Reformation.—*Prof. J. H. Muirhead.*

#### The Chivalric Idea for Boys

BY REV. FRANK L. MASSECK, BRATTLEBORO, VT.

*National King of Knights of King Arthur*

Many Congregational churches are using the order of the Knights of King Arthur as a means of elevating the boys' ideals, and are finding it particularly effective under a variety of conditions. The order has a sound pedagogical and psychological basis. Pres. G. Stanley Hall says: "I am convinced that there is nothing more wholesome for the material of English study than that of the early mythic period in Western Europe, the literature of the Arthuriad and Sangrall. We have here a vast body of ethical material, characters of almost colossal proportions, incidents thrilling and dramatic to a degree that stirs the blood and thrills the nerves. It teaches the highest reverence for womanhood, piety, loyalty, valor, courage, munificence, justice and heroism. The idealized Court of King Arthur is the very best form for the age of adolescence."

Many workers have successfully developed courts of this kind, but the idea has been most thoroughly worked out by Rev. William Byron Forbush, Ph. D., author of *The Boy Problem*, in his work, *The Boys' Round Table*. With the aid of this book hundreds of castles have been organized in all parts of the continent, from Maine to California, from Mexico to Alaska.

#### HOW TO ORGANIZE A CASTLE

The method is very simple in its beginnings, but is capable of almost indefinite elaboration. Any man or woman may assume the character of Merlin, the wise leader, and gather a group of boys, a Sunday school class, a gang on the street, the Juniors of the Y. M. C. A., that crowd of incorrigibles with whom no one has been able to do anything. From all directions I have received letters saying, "This is the worst lot of boys ever seen." The Merlin takes such a group and tells them something about the Court of King Arthur. The boys are interested at once. It is suggested that the court be reproduced. Each lad takes the name of some knight of old, begins the study of his life, comes to perceive his traits, and tries to emulate his virtues. That is the basis of the order, and that is all that need be done to accomplish results.

#### RANK AND PROMOTION

At the same time a leader may desire to do more. If so, the boys may be first called pages. As such they promise to serve and obey. After some weeks, during which the boys are duly instructed, they may become esquires, in which rank they make vows of temperance, purity and reverence. Still later they may advance to knighthood, taking for their motto, "For Christ and his Church." There are initiations for each rank. A ritual is also provided for the dignified, decorous conduct of meetings. There are offices—king, sentinel, constable, chamberlain—to be filled for brief periods. In this manner the boys are brought into contact with the most picturesque period in Anglo-Saxon history, learn something of the best literature of our race, and above all, are led by a natural process of development into the very highest life. This has been done in thousands of instances.

#### ADAPTABILITY OF THE ORDER

The order may be used in connection with any other organization. Anything may be

done with it that may be done with anything else. There are opportunities for drills, athletics, literary exercises, debates. Manual training may be introduced, the boys making spears, shields and other paraphernalia. Badges and regalia may be introduced.

The K. O. K. A. may be used for all ages. There are casties averaging less than ten years, and others whose members are over twenty-one. All depends upon the wise imagination of the Merlin, who, appreciating the basis of the order—hero-worship, adapts his methods to the boys with whom he is working. As with everything else, the success of this method depends upon the personality of the leader, who must love the boys, appreciate their point of view, and put thought into his work for them.

This scheme may be applied inexpensively. Any one familiar with the legend may try it. If practical suggestions are desired, the handbook of the order costs twenty-five cents. An outfit, consisting of handbook, with cards for the use of members giving the ritual and initiations, charter and subscription to the quarterly, *Work with Boys*, costs \$2. There are no fees or dues. Meetings may be held anywhere. *Work with Boys* contains articles dealing with special problems, and a K. O. K. A. department. Further information may be obtained of the writer.

### The Boys' Brigade

BY REV. CHRISTOPHER C. ST. CLARE,  
MORRISVILLE, VT.

#### ITS OBJECT

The Boy's Brigade "seeks the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends toward a true Christian manliness through the instrumentality of military drill and discipline, as a means whereby boys are attracted, held together and brought into a receptive attitude for the religious teaching and guiding which is its fundamental purpose."

#### ESSENTIALS

But few qualifications are necessary for membership. The boy must be fifty-five inches tall, must pledge himself to refrain from all forms of tobacco and alcohol, must enlist for one year, at the expiration of which he receives an honorable discharge with the privilege of re-enlisting, must promise to comply with the rules of discipline, which are copied as nearly as possible after the army codes, with the addition of any further rules that local conditions may seem to require.

Given: a company of boys uniformed (to omit the uniform is a mistake), armed with a light-weight dummy rifle, led by a drill master familiar with military tactics and who commands the respect of the boys, and chaplain by a local minister, and the work is ready for initiation. No smallest detail must be neglected—companies have made miserable failures when the details have been ignored. The officers are selected from those who qualify and receive the highest percentages during certain competitive tests, such as efficiency in the manual of arms, record of deportment while in uniform and civilian dress, and general ability.

#### DISTINGUISHING FEATURES

These have to do with three distinct sides of the average boy's make-up, the military, the social and the religious. Love for these is much alive in the boy, and should have the personal attention and wise direction of a consecrated leader.

#### THE MILITARY STIMULUS

The strongest longings of the lad of ten to fifteen are for martial life. He is never so happy nor feels himself so much a man as when stepping off, gun over shoulder, to the rhythmic tap of the drum. Indeed, there is

much of the primitive warrior in the average boy, and what an opportunity for appealing to that instinct by holding before him a higher goal than that held by a warring ancestry!

The boys from the first take up the work of the brigade with sincerity, perform its duties with alacrity and become scrupulous in obeying restrictions and following the commands imposed upon them by their superiors. The idea wields over them a certain fascination, bringing them under a control truly marvelous and attained through but few other agencies. I have seen the drillroom a veritable Babel of confusion—half a dozen sparring in pairs, six or eight fencing or plying the Jiu Jitsu method of manly defense, others romping and frolicking as only boys know how to do; have seen the captain of the company disengage himself as he was reminded that the hour for drill had arrived, stand in the center of the hall, and with a martial dignity that defies imitation utter those electric words, "Company, 'tenshun!'" and in less than one minute every boy in the hall was in his place as the squad presented company front to answer roll call. And I would defy any one to detect a bit of levity in the ranks. Not that the levity was gone, but it was marvelously controlled.

Such a sight cannot be viewed many times without the feeling that there is accruing to the boy who gains such a mastery over himself a self-control which may mean much in bringing about a strong adherence to religious ideals. Boys brought thus together are developing the bond of comradeship, an instinctive sense of the strength of union, a perception of joint responsibility and a wonderful realization of interdependence which will produce acquiescence in the pressure of discipline that is destined to develop such a vital change in their characters. On the floor of the drill hall, thrown together in a voluntary association, commanded by one of their own number, boys who can be controlled through no other medium obtain their first instruction and learn their first potent lessons in constructive sociology. They learn that the best interests of the company often demand the silent sacrifice of personal wishes and the waiving of inalienable rights, and such an attitude they take cheerfully.

#### THE RELIGIOUS APPEAL

This comes clothed in garments of authority and the lad receives it as a matter of course. He knows that every regiment has its chaplain, and as a good soldier he himself is brought to heed religious instruction which would be observed and followed under few other conditions. It is a soul-gladdening experience to be in the atmosphere of the religious exercises of such a company. No false modesty, no winking swagger, no enforced patient endurance, but a simple, honest piety that is indeed inspiring. The brigade Bible class affords an opportunity for special Biblical instruction and the presentation of Christian truth.

#### THE FRUITS OF OBEDIENCE

Indeed, the possibilities of this method for holding and influencing boys at this period of their life are innumerable. The simple fact that you command the boy rather than request or implore for a given action gives you a wonderful opportunity. You repeat the electric words, "Company, 'tenshun!'" and watch for results. The lad who slouched is now squaring his shoulders; he inflates his chest and brings it up from the region of his pericardial cavity and points it at you with undisguised pride. His heels click as he stands at "attention" and his body begins to show the results of training.

O the blessed liberties we take with these live boys! They march, halt, mark time until they are almost dropping with fatigue; yet if you should halt the company and ask if there are any stragglers who would like to join the hospital squad I promise you would not find one. Tired? yes, but they are learn-

ing their first lessons in endurance, and you will always find them game.

One great difficulty in work for boys is to keep them quiet long enough to get a thought ledged in their brains. But in the brigade your command is a guarantee for silence and attention. There are positively no limits to the possibilities of the organization. The military idea is used as the most stimulating and interesting means of promoting "self respect, chivalry, courtesy, *esprit de corps*, and a host of kindred virtues" and when wisely led, the fruits are plentiful and precious.

### Where the Epworth League is Placing the Emphasis

BY REV. STEPHEN J. HERBEN

Editor *Epworth Herald*

The chief emphasis in the work of the Epworth League is now being placed upon evangelism. This is in harmony with the general attitude of the churches toward the state of religion throughout the country.

It is not exact to speak of this as a new feature in the work of the Epworth League. Evangelism has always been a part of its work, and has had a foremost place in all its plans. The movement has no higher purpose than to endeavor to persuade men and women to flee from the wrath to come and to build them up in the faith of Jesus Christ. The object of the league as clearly set forth in its constitution is to "promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

It should be a matter for great satisfaction that the Methodist Episcopal Church has a large body of young people the primary purpose of whose organization is spiritual culture. It cannot be denied that in many places the ideals of the league in this regard are far short of being realized; but that does not impair the validity of this high ideal of Christian purpose and service, nor deter the Church from urging its young people to cherish and so far as possible to achieve it in their own lives and to quicken it in the lives of others. Some time ago a minister somewhat out of sympathy with the young people's movement in the churches, remarked that there had not been a conversion in any chapter of the Epworth League in any church that he had served for sixteen years. Probably he thought that was a convincing demonstration of the religious inefficiency of the movement. Was it not rather a demonstration of his own inefficiency? The pastor is the natural leader in young people's work; and if there is no response from the young men and women to the call for co-operation in religious work it may be that the fault is not altogether with them. As a rule the young folks will respond loyally to the right sort of leadership, for they are as much interested in the spiritual well-being of the Church as are many of riper years.

One method we are employing to give force and direction to the work of personal evangelism in the Epworth League is the Fellow Workers' Covenant card. This is simply a pledge by which the signer agrees to endeavor to lead at least five persons to the Master during the year. The card is signed in triplicate; one part is kept in the signer's Bible, the second is sent to the central office of the Epworth League in Chicago for record, and the third is handed to the signer's pastor. This Covenant is being circulated quietly in every part of our Church. Thousands of our young people have signed it and are doing their utmost to abide by this sacred obligation of Christian service. If this instrument could be introduced in all the young peoples' societies of the land the work of individual evangelism would be greatly stimulated and the churches would be deeply stirred and spiritually blessed.

## The Home and Its Outlook

### L'envoi

O love triumphant over guilt and sin,  
My soul is soiled, but Thou shalt enter in;  
My feet must stumble if I walk alone,  
Lonely my heart, till beating by Thine own,  
My will is weakness till it rest in Thine,  
Cut off, I wither, thirsting for the Vine,  
My deeds are dry leaves on a sapless tree,  
My life is lifeless till it live in Thee!  
—*The Late Frederic Lawrence Knowles, in  
Love Triumphant.*

**T**O THE sick, the old and the feeble certain mechanical devices bring exceeding comfort. One bound to couch or bed finds in a wheeled chair or even a pair of crutches the difference between prison and freedom. Yet such helps may be needed for only a short time and the emergency arise when and where it is least possible to purchase the thing demanded. Other appliances for the use of shut ins suggest themselves, all capable of being used over and over and suitable for lending. Suppose the Ladies' Aid Society should own an assortment of such articles to be loaned about the parish as accidents or sudden illness bring them in demand. It seems not alien to the spirit of the local work each church should undertake. We all like to think of our church as a broader, larger home. In such an atmosphere the Ladies' Aid Society represents the motherly element, its sphere is the womanly one of caring for others and remembering the needy and the afflicted. Any influence which fosters love for the church and a home feeling in its adherents is worthy of cultivation. City churches are everywhere ahead of country parishes in practical benevolences close at hand, but no condition except death is unchanging and live organizations are those testing new lines of activity.

**T**HE WHISKBRUSH and the shoe polisher are a man's valued aids to neatness, and well-groomed hats and shoes are more often a Whiskbroom manly than a womanly virtue. The average man brushes hat and coat mechanically each time he puts them on, but his wife, fearing injury to fancy straws and lace collars, frequently wears dusty finery. The man polishes his shoes every day as a matter of course, while his wife is apt to trust to long skirts to conceal rusty kid and rundown heels. Walking skirts bag at the knees just as trousers do, but the tailor's iron is seldom enjoined to correct the tendency. Perhaps it is because men's garments are so plain as to emphasize a flaw that the wearers have cultivated the art of neatness so carefully. A woman is more interested in planning a gown and making it than in keeping it in order when it begins to show wear. Wash clothes receive regular attention in the weekly mending, but skirtbindings and frayed petticoats rip from one stitch to the proverbial nine. Two needles on the dressing table pincushion, threaded one with white and one with black, are a constant incentive to immediate mending. When a woman sends her skirts and

coats to the tailor to be freshened, wears two pairs of shoes alternately on feet and shoetrees, and handles shoebrush and whiskbroom with accustomed ease, she is copying a manly habit which well becomes her.

### Furnishing a Home\*

#### II. THE LIVING ROOM

BY CAROLINE BENEDICT BURRELL

Now days in building a house considerable space toward the front is reserved for one large room which is to take the place of a parlor, sitting-room and library. Often it is twenty feet by thirty, and even larger, so there may be opportunity for several groups of people to engage in different pursuits in it at the same time with some degree of privacy.

It is not often in a house built some years ago that such a room exists, but usually there are two smaller rooms on one side of the hall which may be thrown into one. A back and front parlor may easily be converted into a living-room by taking out the partition between them; if the floor above must be supported two large pillars may be put beneath as near the side walls as possible, and instead of injuring the effect of the room they will rather add to it.

It is worth some trouble and expense to have a living-room in any house. It brings lamplight and music and books and sociability to every member of the family. It takes away the stiffness of the parlor, the shabbiness of the sitting-room, and the solitariness of the library, when all the rooms are now one, and since all the money once divided by three is put into a single room, that is sure to be three times as attractive as any one could be alone.

At the very beginning it is always best to take out the chandeliers or hanging lamps, if there are any, and put in side lights instead. These cost from five to seven dollars apiece, but they are well worth it. In placing them consider where the room will be most likely to be dark, and where the piano will be, and the family writing desk, and put them close by. Choose jets which have two arms each, since these cost scarcely more than the single jets, and use very simple, lightly ground globes, not those in clear glass.

Next the floor is to be considered. In this room, at least, do not have a carpet, for it is expensive for so large a space and it will be sure to wear in spots. If you cannot compass a hard wood floor at least you can have the ordinary one smoothed as much as possible, the large cracks puttied, and then any one of the family can put on two coats of black walnut stain; this comes ready prepared in gallon cans at about a dollar and a quarter each, and gives the floor a good durable color, without gloss.

On this lay a large rug which will almost cover the floor. The best thing for a living-room is a new matting called crex, made of greenish grass bound with

a green cord. It can be bought in breadths for a dollar and a half a yard, very wide, and sewed at the shop into a rug of the proper size. There are crex rugs with borders in market, but they are ugly and inartistic.

After the floor, the walls are to be covered. Many living-rooms today have burlaps rather than paper, and these are excellent and durable, but expensive, and most people will still choose paper. For a room where green is the predominant shade—and it is the safest choice for a living room—have either a green cartridge paper, or, if there is little sunshine, a yellow one with a large, very indistinct pattern, or plain, narrow stripe. Do not have anything with gilt in it, or a pattern which shows clearly, for both grow tiresome soon. Have no border on the wall, but instead, either bring down the ceiling paper as before, or let the wall paper run to the ceiling. Be careful not to get anything which has a blueish look, or one that is what we used to call "arsenic" green; get something with a yellowish tone; "Hunter's green" is the name of the shade.

The bookcases are to be banished if possible from the room, especially if they are of yellow oak, and low shelves built in and stained to match the floor. If the cases must be kept, at least remove their varnish and much of the "gingerbread" work, and cut them down to four feet in height, or less, and stain them. This may seem a high-handed proceeding, but they may spoil the whole room if they are left as they are; of course the built-in shelves are incomparably better. Window seats are especially good in a living room, and so are one or two similar seats built into the corners of the room. These may both be upholstered in dark green, or the seat may be stained and left bare, the pillows serving as furnishing.

If you have a piano, whatever its shape turn the keys toward the wall where a good light will strike them, and cover the back smoothly with a piece of plain green or an Oriental *portiere*, or, if you have it, one of the pretty old Paisley shawls in mixed colors. Against this side of the piano stand a sofa or the open writing desk, or place a low table to take away the stiffness.

For furniture use what you have, but recover it if necessary, using wool tapestry in greens and browns in a mixed pattern and green corduroy. Stain the wicker chairs green also. By all means have two sofas, and three if possible, and put them against the wall between close-fitting bookcases as far as possible, the chairs in the room placed irregularly before them. If you buy new chairs, get them in Mission shape, and at least have one very large Mission table along one side of the room or across the windows, not in the center.

For curtains get something strong; nothing in lace or muslin will harmonize with so substantial a room. The cream fabrics with bars of brown are good, and so is green fish net, either with white curtains under or alone. Cream white raw silk reaching to the window sill is pretty and will last for years. Or, there is something like a fine scrim with green

\* Second in a series of four articles. The first number appeared Sept. 30.

vines woven over it which is especially good for this room.

As to pictures have a great many, and hang them low and flat against the wall. Group the black and whites on one wall and the colored ones on the other instead of mixing the two. If there is any really ugly picture in the room, banish it and fill its place with good photographs framed at home in *pas de partout*. The bric-a-brac will probably need weeding, since that from three rooms has been put in one now. Dispose of all the highly decorated vases and cheap affairs of all sorts, and use some inexpensive but good green jars, bits of brass and, above all, anything quaint and pretty, such as old blue plates, silver luster or odd candlesticks. In any

case have little rather than much in the way of ornament.

If this room is done with the green wall paper, it will probably lack character, and will need to be lightened up either with rose-colored sofa and window seat cushions or, better, with those in the nasturtium shades before suggested. If the yellow paper is used, get at the Japanese shops some of the yellow cotton crepe stamped with black and white swallows and cranes for cushions; it is charming and costs but thirty-five cents a yard. With these, too, a cream color may be used for window curtains, with a strip down each side of yellow silk.

The *portières* for all the downstairs rooms must match the room inside, not

the hall. With a green and rose parlor and a green living-room, however, plain green *portières* will harmonize with the cream and brown hall. There is a mercerized rep, really cotton, but looking exactly like a silk and worsted rep mixed, which costs a dollar and a half a yard. This could be bought in a tan color, and a cheap lining in green or peacock blue or whatever shade was used in the room could easily be added. It is better when there is only one room to have a *portière* which will match the room as it is and at the same time look well in the hall. Never select anything in two colors or with a fringe at the bottom, and never drape a *portière*; instead have plain curtains, two at a door, of a good solid color.

## The Girl Who Made the Butter Come

A Good Story for Youthful People of Any Age

BY SOPHIE SWETT

### PART I.

Miss Fanny Bridges came up to Doughnut Ridge Farm and asked Aunt Arethusa to take a country week girl.

Ellen Octavia held her breath. She wondered that Miss Fanny Bridges didn't know that Aunt Arethusa was not that kind.

Miss Bridges was a minister's daughter who taught Latin in the seminary, and every one thought very highly of her; so Aunt Arethusa listened politely while she explained that many people in Damsonfield had promised to take country week children, and her cousin, who lived in a college settlement in the city and gave all her time to helping poor people, was sending the children out.

There had been places found for every one, but it had happened that Victoria Maude Hickens had not been exactly suited to Miss Priscilla Doane. That was the delicate way in which Miss Bridges explained the matter. She said that Miss Priscilla Doane was very particular and not accustomed to children, and when Victoria Maude had picked all the little red cherries off her Jerusalem cherry tree and strung them into a necklace to send to a little girl in the hospital, she had not liked it, and she had said that she would not keep Victoria Maude another single day.

"Well I don't know as you can blame her!" Aunt Arethusa said with feeling.

"I don't suppose there is much chance to learn, in Sparrow Court, where she came from," said Miss Bridges sympathetically. "The Jerusalem cherry tree was out on the back porch and Victoria Maude said she thought it was only something left over from Christmas that Miss Doane did not care about. I wish she could finish her week in Damsonfield. She has a hard little cough and a pain in her side."

Aunt Arethusa's face softened. She knew what hard little coughs and pains in the side may sometimes amount to. Still she hesitated. It is probable that she was saying to herself that she was

sure they had their hands full with Horatio and Ellen Octavia. Besides, she didn't think that her husband would consent to it.

Ellen Octavia was saying to herself, with a sinking heart, that Uncle Ira was

bered that she walked instead of hopping to the gate to meet her. Doughnut Ridge Farm was a good way from the village and the other Doughnut Ridge families ran to boys. In the long summer vacation Ellen Octavia longed for a girl. Uncle Ira and Aunt Arethusa had no children of their own and perhaps they were inclined to expect them to be worse than they were. They meant to do their duty by their orphan nephew and niece, but they were, perhaps, a little too careful not to spoil them. Ellen Octavia had prayed, when she was smaller, that Aunt Arethusa might call her Nellie; but she feared now that the prayer was foolish, or even wicked; certainly it had never been answered.

Ellen Octavia smiled at the country week girl before she reached the gate, although she felt very shy, and the country week girl smiled back. She had bright black eyes, and a red feather in her hat, and she did not look shy at all.

"I am only going to stay my week out. I should have gone right home when she made such a fuss about her old plant, only I didn't want 'em to think in Sparrow Court that folks up here wouldn't have me!" she said. "How did I know that she wanted those old Christmas berries when she had a garden chock full of flowers? And Janey Frick sets her life by a necklace! I knew 'twould make her forget the pain in her back."

"Once I didn't know that Aunt Arethusa wanted the big gobbler's wing for a dust-brush, and I tore it all up to trim my doll's hat!" said Ellen Octavia.

And then they felt that they were friends.

Uncle Ira questioned her closely, and Aunt Octavia locked up the spoons.

She said in answer to questions that she had named herself Victoria Maude and that she lived in every house in Sparrow Court. She said that there were some good things about being an orphan and not belonging to anybody; you could



"Victoria Maude churned all the evening with her left hand."

not usually that kind either. But Uncle Ira, who had just come in from the barn had heard about the hard little cough and his face had changed.

"It will only be for three or four days, Arethusa. Maybe you'd better let her come," he said.

That was the very last thing you would have expected of Uncle Ira, for he always thought that children were in the way and that they cost a great deal. Sometimes, even when it was pumpkin pie, Ellen Octavia didn't eat as much as she wanted, because it was so dreadful to think how much she cost.

So Miss Bridges went happily away with permission to send the country week girl to the farm that very afternoon.

"Now, Ellen Octavia, don't you get her into mischief or let her get you!" said Aunt Arethusa crisply, as they saw Victoria Maude coming up the hill.

Ellen Octavia promised, and felt so so-

name yourself and you had a lot of homes. She gave her head a little toss when she said it but Aunt Arethusa, who had on her new strong spectacles, saw her lip quiver. After that, somehow, Aunt Arethusa liked her better.

Uncle Ira shook his head over her; he said he was afraid she was too "smart" and thought they should be glad when the week was out. But something happened the very next day that made Uncle Ira change his mind and think that the country week girl was only just "smart" enough. He and Aunt Arethusa drove to the village to the church sociable, just before supper time. Ellen Octavia and Horatio and the visitor were to have their supper alone together and they thought it great fun.

Victoria Maude was making griddle-cakes and Ellen Octavia was skimming a pan of the morning's milk to get cream for the last of the sweet little field strawberries, when they heard a great kicking and lowing in the barn. Ludovico, the hired man, had gone down to the Junction to get the mowing-machine mended and Horatio was feeding the cows. Ellen Octavia said that the cross gobbler was probably only scraping his wings along the barn floor, which had disturbed old Buttercup ever since she had a calf to take care of and made the colt kick.

But it was more than the cross gobbler this time! Horatio, riding the colt bare-backed out of the yard, called out:

"The little Holstein heifer has swallowed a turnip and she is choking to death! I've gone for Dr. Codding!"

Victoria Maude rushed to the barn, regardless of burning griddlecakes. The little Holstein heifer was Buttercup's calf, almost grown-up, a beauty and valuable. She lay on the barn floor, kicking and writhing in agony, her pretty brown eyes all bloodshot and almost humanly appealing.

"I—I'm own second cousin to a vet—that's a horse doctor in the city—and once in his stable—where I carried a Sparrow Court dog that had got hurt, it was just like this only they got the cow—it was a big cow—upon her feet, and I can't do that now, but—"

Victoria Maude was on the floor beside the heifer as she talked on. She thrust her long, lean, little right arm down the heifer's throat! The turnip came out in her hand and dropped upon the floor. But her arm was dripping with blood where the heifer's teeth had closed upon it!

"Don't—don't be scared!" murmured Victoria Maude as she fainted and lay in a little heap on the barn floor.

Ellen Octavia was not so scared but that she could run and get the smelling salts and bind up the wound, putting on some healing salve made from their own Balm of Gilead tree. And by the time Horatio returned with the veterinary the heifer was getting a little frisky in her relief, as if she were a calf again. Victoria Maude pulled the sleeve down over her bandaged arm and said not a word about it and her eyes shone so that no one would have observed that she was pale.

Horatio went off with Dr. Codding to see Lon Thomas's great Newfoundland puppy that had broken its leg. When Ellen Octavia reminded him of the churning that Aunt Arethusa had bidden him

to do he said he had tried it and the butter wouldn't come. Sometimes there was that kind of cream. He thought there was something that Aunt Arethusa could put into it to make the butter come. She would do that in the morning, if the cream was not spoiled.

Ellen Octavia was sure that the cream would be spoiled. Aunt Arethusa had forbidden her to churn because her stomach was weak. Victoria Maude looked ruefully at her bandaged right arm. She said she didn't believe but that the butter would always come if you churned long enough. She tried the crank of the churn but it made her cry out with pain. But she said that after they had washed the dishes she was going to try her left hand; she knew a girl who was either handed—they called it by a long Latin name when she went to school with her.

Victoria Maude churned all the evening with her left hand. The butter would not come. Ellen Octavia said the cream was too warm or too cold or you had to put something into it. Aunt Arethusa would know what to do in the morning—unless the cream were spoiled, as it might be, it was so warm.

Aunt Arethusa said nothing about the churning when she came home. Horatio said nothing either. Victoria Maude went to bed but she could not lie there for thinking of the butter that would not come. She dressed herself and stole softly down to the dairy.

In the morning Aunt Arethusa found a fine great heap of butter, ready to be worked, and not a speck left in the buttermilk. She praised Horatio at the breakfast table. Horatio turned red and white and blurted out that the butter wouldn't come. It was Ellen Octavia who suspected how the butter had come and let everything out.

Uncle Ira said very little but he kept looking at Victoria Maude as if he didn't quite know what to make of her. Uncle Ira liked the kind of a girl who could keep the heifer from choking to death but he liked even better the kind that could make the butter come. Ellen Octavia heard him say to Aunt Arethusa that you needed courage and presence of mind only once in a while but you had to make the butter come right straight along!

[To be concluded.]

### The Fox and the Stork

A Fox once asked a Stork to dine,  
And thought it would be fun so fine  
In shallow plates the food to set,  
So that the Stork could little get.  
The Stork could barely touch his bill,  
While Mister Fox lapped up his fill;  
Yet when his poor repast was through  
The Stork politely said "Adieu!"

This favor soon the Stork returned,  
And at the feast the Fox discerned  
Glass jars with long necks filled complete  
With savory-smelling nice mince-meat.  
Then said the Stork, "Come, eat your fill,"  
And quickly thrust in his long bill;  
"I can't," the Fox said, humbled quite,  
"But I confess you've served me right."

—Versified from *Esop's Fables*.

The keeper of a dog kennel gave a striking reply to the question, "Are they as hard to manage as people?" "No," he said, "but they would be if they could talk."—Edgar W. Work.

### Closet and Altar

FOR EACH DAY'S NEED

*Give us this day our daily bread.*

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; tomorrow cannot be assured.—Jeremy Taylor.

Give us this day our daily bread is a prayer which our souls need full as much as our bodies. Give us the bread of life; give us our most best and most necessary food, without which we cannot live.—Thomas Arnold.

The deep truth about all noble life is that it is renewed every day. . . . The past has enough to do to help itself, and we cannot make reserves of goodness; the need of each day exhausts all the supply.—Samuel Chapman Armstrong.

Why fear tomorrow, timid heart?  
Why tread the future's way?  
We only need to do our part  
Today, dear child, today.

The past is written! Close the book  
On pages sad and gay;  
Within the future do not look,  
But live today—today.

'Tis this one hour that God has given;  
His now we must obey;  
And it will make our earth his heaven  
To live today—today.

—Lydia Avery Coonley Ward.

This is God's way; he does not allow us to store up manna for the morrow. For those who trust him, he finds both the morrow and the manna.—Joseph Parker.

It is easy to see through one pane of glass; but through ten, placed one upon another, we cannot see. Does this prove that each one is not transparent? Or are we ever called upon to look through more than one at a time? Just so it is with life. We have but to live one moment at a time. Keep each one isolated, and you will easily see your way through them.—F. D. E. Schleiermacher.

It is a solemn thing to say tomorrow when God says today, for man's tomorrow and God's today never meet. The word that comes from the eternal throne is "now," and it is a man's own choice that fixes his doom.—Duncan Mathieson.

O Lord, lift up the light of Thy countenance upon us; let Thy peace rule in our hearts; and may it be our strength and our song, in the house of our pilgrimage. We commit ourselves to Thy care and keeping this day; let Thy grace be mighty in us, and sufficient for us, and let it work in us both to will and to do of Thine own good pleasure, and grant us strength for all the duties of the day. Keep us from sin; give us the rule over our own spirits; and keep us from speaking unadvisedly with our lips. May we live together in peace and holy love, and do Thou command Thy blessing upon us, even life for evermore. Prepare us for all the events of the day; for we know not what a day may bring forth. Give us grace to deny ourselves; to take up our cross daily, and to follow in the steps of our Lord and Master. Amen.

The Delightful Discovery  
which American Tour-  
ists Made in the Mid-  
Atlantic Islands

## An Azorean Martyr

By Sarah Endicott Ober

A Lonely Exile and His  
Brave Witness to His  
Faith

In the outskirts of Horta, the capital of Fayal, are vast estates, enclosed within high walls; grain-fields, orchards, and gardens, surrounding ancient castles, which have been the possession of noble families for centuries. These walled estates are the relics of the times when pirates infested the seas, and every dwelling beyond the city must be a fortress, able to resist assault and withstand a siege. The great stone walls often tower thirty feet, and their tops bristle with sharp spikes and jagged pieces of glass.

For miles beyond Horta extend these blank walls; and over them come tantalizing whiffs of fragrance, or glimpses of rare trees and flowers. A trio from the United States were one day passing through a narrow alley between such walls, on their way to a ravine where was a beautiful waterfall. The only opening on the left was a massive gate, mossy with age, bossed with metal, and having immense hinges and lock of very ancient design. It stood ajar, and instantly an inquisitive nose was at the opening. Exclamations of delight brought the other nostrils there also.

Within was an incomparable vision of loveliness: a garden where roses, lilies, japonicas, jessamines, oleanders—O, who could name the flowers that rioted in rich profusion! Orange and lemon trees were laden with golden globes; pomegranates flamed with scarlet blossoms, Eucalyptus and Cryptomeria towered above; and the graceful fronds of tree ferns and palms completed the beautiful scene. In the heart of this was an exquisite summer house, with pagoda-shaped roof of red tiles and walls of porcelain tiles, Nile-green in color, and of artistic design. About the windows and cornices were borders of pink ribbon-work.

The trio gasped their admiration in extravagant adjectives, then questioned each other mutely, with longing eyes.

"Could they leave this paradise uninvestigated?"

"Must they pass it by without entering?"

"Dared they venture in?"

They could—they must—they dared. Pushing open the gate, they stole up the moss-covered, fern-draped old steps within, steps worn into footprints by the tread of time. But, alas! The gate swung back against a bell, hanging from an iron scroll overhead. Instantly a clamor of warning rang out, and a clatter of wooden sabots answered it on the garden walks close at hand. With a quick intake of the lovely scene, the trio beat a hasty re-

treat, hurrying out of the treacherous gate, and skurrying down the alley in dismay. But pursuing sabots kept pace with them on the other side of the wall. There was no escape, for without a break the alley stretched for a quarter of a mile.

Soon a voice above them called a halt. On top of the wall stood a Portuguese lad, making frantic gestures towards the gate, and pouring forth a stream of excited Portuguese. They could understand but a few words, for their vocabulary numbered scarce a dozen, but "porta cocherra," or "big gate," was often repeated.

clared the Masculine One; but though we had indeed come, and seen, we had not conquered.

"*E pluribus unum*," ventured the Timid One; for the lad was indeed "one out of many" in his persistence.

"*Excelsior!*" cried the Venturesome One, waving her hand towards the heights of the ravine; but no further attainments could be theirs until they had obeyed that persistent lad.

"*Exeunt!*" "Vale!" "Farewell!" they cried; but he would not be denied, and followed them along the wall, demanding their return.

"Surely no one will harm us. Let us go back," said the Timid One.

"No one could blame you for yielding to your woman's curiosity," said the Masculine One, reassuringly. "That is no crime."

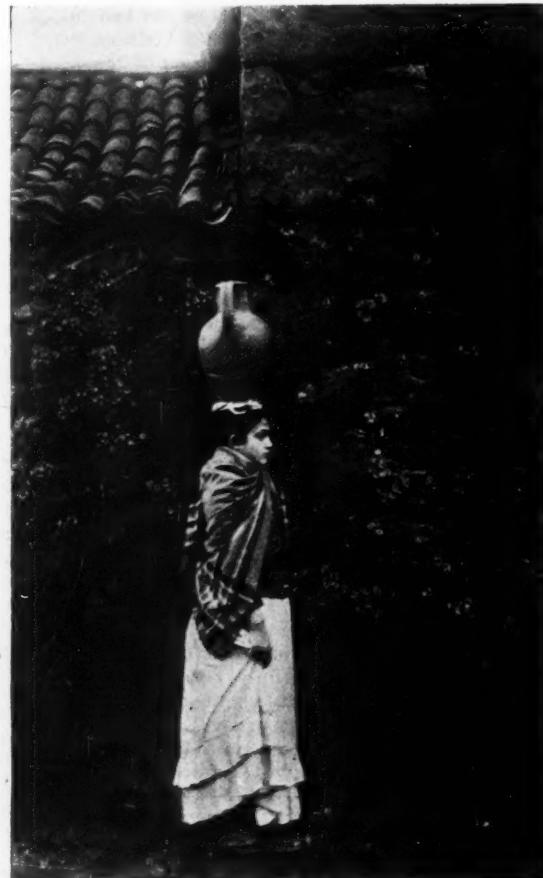
"Woman's curiosity, indeed!" echoed the others indignantly. "Whose nose was the first at the crevice? Who is always leading us into mischief?"

"We will not discuss that," returned the Masculine One with dignity. "We are keeping this youth waiting. Let us return."

Like crestfallen culprits they retraced their steps, the lad meeting them at the gate, and ushering them through the garden and into the summer house. Here a peasant woman met them, her brown face aglow, and welcomed them cordially in the name of her brother-in-law, Captain White, the owner of the place. She could speak broken English, and told them that her brother was an "Americano," and would be delighted to meet any from that country. Then, with profound courtesies, she clattered away to bring him.

One room occupied the whole of the summer house; on three sides were double windows, framing magnificent views of the ravine with its waterfall, and of the beautiful city, curving about the cimeter-shaped bay. Beyond towered Pico, its crest snow-covered, a gleaming jewel in the turquoise setting of the sea. The door faced the distant residence, seen dimly through clustering foliage. One window was fitted with shelves, and filled with books. A large table occupied the center of the room, and was covered with books and papers. A broad couch and comfortable chairs of bamboo completed the furnishings. An exclamation from the Venturesome One attracted the attention of her companions to the table near which she was seated.

"O, look!" she cried. "Here is a Student's Bible, Bible Dictionary and Concordance! And here is dear old Barnes's



Girl and Water Jar, Azores

Their usual incantation, by which they had backed out of many a tight place, "Nao intende," or "Do not understand," had no effect upon the boy. He politely insisted upon their return. It was labor lost to ejaculate, "Obrigado," or to strengthen it to, "Muito obrigado!"

They endeavored by frantic gesticulation to impart the information that they were in great haste, and had pressing business elsewhere, but he would take no excuse. Exhausting their small stock of Portuguese, they dropped into other languages, pelting the lad with scraps of Latin.

"Ecce homo!" announced the Venturesome One, pointing to the Masculine One.

"Veni, vidi, vici!" triumphantly de-



In the Botanical Garden, Azores

Notes, that I have not seen since I was a child and heard my grandmother reading them. And here are many religious books and papers, and all are in English. We have nothing to fear, for whoever lives here is a Christian and understands English."

So, reassured, they awaited further developments, which seemed rapidly approaching, judging from the clatter of sabots, accompanied by a peculiar tapping sound on the paved garden walks. Then into the room hobbled an elderly man with a wooden leg. His weather-beaten face was lighted with joy, and his hands were extended in greeting; and if the trio had been long-lost relatives, they could not have been welcomed more fervently. Captain White told them that for several years he had seen no one from his adopted country, America, and he was nearly overcome to hear once more the Yankee tongue.

The trio soon induced him to tell them his story, and it was vividly interesting. He was a native of Pico, the neighboring island to Fayal, but went to the States when but a boy. In New Bedford he was taken into the family of an old sea captain, taking their name, and being educated by them. He attended the Protestant Church and Sunday school, but was not converted until he was thirty years old, his early life being a wicked one. At sixteen he shipped on a whaler, and spent many years at sea.

When he was first mate his vessel was at Honolulu, and there a missionary was taken on board, to be carried to his work in the Micronesian Islands. The mate and crew opposed his coming, fearing in their superstition that he would bring bad luck to the ship. When the captain, by his influence, let two whales escape rather than desecrate the Sabbath, there was almost a mutiny. But Dr. Pierson soon won all hearts, not alone to himself, but to the Master whom he served. He held services on the ship, and before he reached his destination nearly all on board were converted. Among them was the mate, whose life was completely changed, and whose influence was ever after for Christ and his kingdom.

He became a captain in a few years, and until middle life commanded a whal-

ing vessel. Then he was shipwrecked, and his leg crushed by a falling mast. For days he was without medical attention, drifting in a small boat; and when re-



Spinning Flax—Distaff simply a bamboo stick

cued, and taken to St. Helena, his leg was amputated and his health so impaired that his seafaring life was ended.

He had accumulated quite a compe-

tence, and intended to settle down for the rest of his days in the country of his adoption. But the climate proved too severe, and his native islands always drew him back. So he came to Horta and purchased this walled estate, hoping to be used by his Master in winning souls to him.

Completely revolutionized, his very name merged into that of another, a Protestant in a rabid Roman Catholic community, he was looked upon with distrust that strengthened into dislike, and then into hatred. He met with scorn and abuse; that became persecution, and now he was a prisoner, boycotted by his countrymen. He dared not venture from his estate for fear of personal harm. He could not even purchase anything in the city. What supplies could not be raised on the place must be brought from the States, costing exorbitant duties and freight charges, and only obtained by some infrequent sailing vessel. He had won some souls to Christ, and here they

lived with him, a few women, relatives of his wife, and their children. He had no children of his own, but had adopted these nephews and nieces.

The pretty summer house was devoted to God's worship, and in it were held the daily devotions, the midweek and Sabbath prayer services. Here was Captain White's library, consisting almost entirely of religious books. The lonely man was pitifully eager to hear all about the progress and advancement of the Master's work in the States, and there was much to tell him that had occurred since his banishment, nearly twenty years before. Christian Endeavor had attained its remarkable growth during that period, and, though he had read of it, he knew little of its power and scope. The trio gave him an insight into its development, its training young lives into service for Christ and the Church; of the manifold and diversified lines of work, of the enthusiasm and

consecration of the workers, and of the world-wide reach and effects of the movement. He listened as in a dream. He could scarce grasp the import. The



Horta—Island of Fayal

young people for Christ—for the Church! What a revolution! what a power in the world! And his yearning gaze rested upon those young people imprisoned with him, so shut off, so shut out of all this inspiration and development.

He had heard something of the Northfield work and of Mr. Moody's life and marvelous power. But these visitors could give him personal experiences, could impart to his starving soul some of their own inspirations. They told of the summer gatherings there from all parts of the world, of kindred spirits all seeking to get in touch with the Lord. They told of the consecrated speakers, the inspired words, the outpourings of the Holy Spirit, the quickening into new life of lethargic souls, the consecration of hundreds to the Master's service. They also told of the great interest and reverent study of God's Word that prevailed all over the country.

What a joy it was to impart to this isolated soul something of the spiritual blessings that they had received! To give to this stranded life some insight into the glorious march of the gospel at the entrance of a new century! His wistful, hungry eyes compelled the words; his eager, transfigured face drew forth the knowledge.

They came often to that walled estate, bringing their cherished Northfield *Echoes*, their Christian Endeavor papers, their *Congregationalists* and missionary magazines. And here they attended the worship of God the next Sunday. The services were in Portuguese, but there were hymn-books and Bibles in both languages, so all could take part. The worship opened with singing and all joined, for the tunes and meanings were identical, though the words differed. Then the brave old martyr read lovingly, reverently the Scriptures, interjecting quaint expositions of his own, which he interpreted to the visitors.

After another hymn he gave a simple but graphic talk, dwelling tenderly upon God's love, triumphantly upon his mighty power, and urging complete surrender and utter trust to him, entreating his hearers to stand strong and faithful and to rejoice when called to suffer with and for their Lord. This he translated as he went, and the hearts of the trio were deeply touched, their eyes tear-wet, as they thought of these who had "entered into the fellowship of his sufferings" and had been faithful to their Lord amidst persecution.

Then the Masculine One was asked to take part, and when he gave the ladies the precedence the face of Captain White was a study. He had always kept strictly to Paul's command, and his "women kept silence in the churches." Moreover, before he left the States the emancipation of the women had not reached the strict Puritanical church where he worshiped in New Bedford, so he did not know what to say to this bold innovation. But he was silent in Christian courtesy, and gravely gave heed to the testimonies of the Timid and the Venturesome Ones. They could not testify as to suffering with Christ, but they could tell of wonderful deliverances from sin and reception of great blessings. And the Masculine One spoke of the strength and power to be obtained by complete yielding to the influence of the Holy Spirit and the joy of the overcoming life. As their words were

translated by the faithful old follower of Christ there came an answering exaltation, a true comprehension into the fervid dark faces, a deeper glow in the brave lustrous eyes of the isolated worshipers. When all united in singing the old familiar hymn, its full meaning was understood as never before:

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

The day of departure soon came, and the trio went for their farewell visit to

the walled estate. Precious were the last words of the brave old man as he blessed them and prayed that "their way might ever be the Lord's way until it led to his presence in the new Jerusalem."

They know not now if he is still fighting the "good fight," or if he has entered into "the rest of his Lord," but the inspiration and impetus received by that chance touching with that stalwart life will never be lost from those young lives, and will bear fruit in renewed faithfulness and zeal until death shall end their work here below.

## Prof. Samuel Sathianadhan

An Interesting Visitor Expected Soon from India

BY JAMES S. DENNIS, D. D.

Dr. Sathianadhan occupies the chair of logic and moral philosophy in the Presidency College, Madras, a position never before held by a native of India. He was born in southern India in 1861, and received his early education at the Anglican High School at Vepery, Madras, and at the Doveton Protestant College. He is of Christian parentage, his father being Rev. W. T. Sathianadhan, an esteemed clergyman in connection with the Church Missionary Society, and his mother was a woman of sincere piety devoted to missionary and philanthropic work, in whose honor the Sathianadhan Memorial Hall has been erected at Madras.

In 1878 Dr. Sathianadhan entered Corpus Christi College, Cambridge, Eng., where he attained distinction as a scholar, and graduated with double honors in mathematics and moral science, receiving at that time the degree of LL. B. Upon his return to India, in 1881, he entered upon an educational career, receiving finally his present appointment. He has served the Indian Government in the department of education in positions of responsibility, and is the author of a History of Education in the Madras Presidency. His alma mater, Cambridge, has recently conferred upon him the degree of LL. D., in view of his researches and published essays on the subject of Land Tenure in India. He has

taken a leading part in efforts for the advancement of the Christian community in India, serving as secretary of the Indian Christian Association of Madras, president of the Madras Native Christian Provident Fund, vice-president of the Madras Young Men's Christian Association and the Indian representative on the World's Committee of Young Men's Christian Associations. He has interested himself in missionary work, and is highly respected by missionaries of all denominations—his own affiliation being with the Church of England.

He will probably arrive in this country about the middle of October, and the object of his present visit is to deliver a course of lectures at Princeton Theological Seminary on Indian Philosophical Systems as Related to Christianity. The same course will be repeated, by invitation, at other theological seminaries, among them being those at Hartford, New York (Union), Chicago (McCormick), and Rochester, and he will lecture at Cornell University. At the Auburn Theological Seminary a course has been arranged on Christian Missions in India. Dr. Sathianadhan has also been invited to deliver the Taylor Lectures at Yale University this autumn, the subject specially treated in that course exclusively being, The Religious Message of Hinduism as Compared with the Christian Gospel. If he returns to India via the Pacific coast it is likely that he will lecture also at the Pacific Theological Seminary, Berkeley, Cal. He has been further requested to represent the Madras University at the installation of the new president of the University of Illinois this autumn.

Dr. Sathianadhan is a worthy representative of the Indian Christian community, and illustrates in his fine personality and eminent attainments the best results of Christian missions in that country. Mrs. Sathianadhan was the first lady graduate of the Madras University, and is possessed of many accomplishments. She is the editor of *The Indian Ladies' Magazine*, a journal recently established, and devoted to the interests of culture and Christian enlightenment, designed especially for circulation among educated Indian women.

Religion is the emotion of reverence which the presence of the universal mind ever excites in the individual.—Emerson.



Prof. Sathianadhan and his family

## A Century's Progress in the Northwest

The Varied and Impressive Attractions of the Successful Exposition Now Drawing To its Close

The Lewis and Clark Centennial Exposition is the official title of the chief attraction on the Pacific coast this season. The Portland Fair is the name by which it is commonly known in that region. It is supposed to mark the progress of a hundred years. Lewis and Clark were young officers of the army, Virginians, commissioned by President Jefferson to lead an expedition into the then unknown regions of the Northwest, to explore the Missouri and Columbia Rivers and their branches, to make a study of the Indian tribes and to consider and report on the trading and other possibilities of that vast country. The party left St. Louis, then a small frontier settlement, May 14, 1804, and reached the mouth of the Columbia River in the summer of the following year. The entire party, after a remarkably successful expedition, which has become one of the important events in the history of the United States, returned to St. Louis, Sept. 23, 1806. The fair this year, in the suburbs of the oldest and most substantial city of the Northwest, is meant to register the growth of that region since then.

This exposition has some features which distinguish it from its predecessors in this country. First, perhaps, stands its financial success. It is to close Oct. 15, having been opened June 1. Its receipts some time ago had run considerably beyond its current expenses. Next, its most interesting exhibits have sprung or have been dug out of the soil of its own region, and they are sufficiently wonderful to repay a journey across the continent. The Oriental and other foreign exhibits, as compared with those at the Chicago, Buffalo and St. Louis Fairs, are insignificant. "The Trail"—the name of the Midway Plaisance—would not gain the attention of an experienced seeker after novelties. It is, with two or three exceptions, a succession of dime shows, bedizened with gaudy pictures and bedimmed with gramophones, stretching a monotonous half mile or more across a picturesque bridge. Of the 402 acres inclosed, one-half is a natural lake. The art collection is medi-

ocre. Foreign nations have done comparatively little for this exposition. They evidently have become tired of that way of advertising their goods.

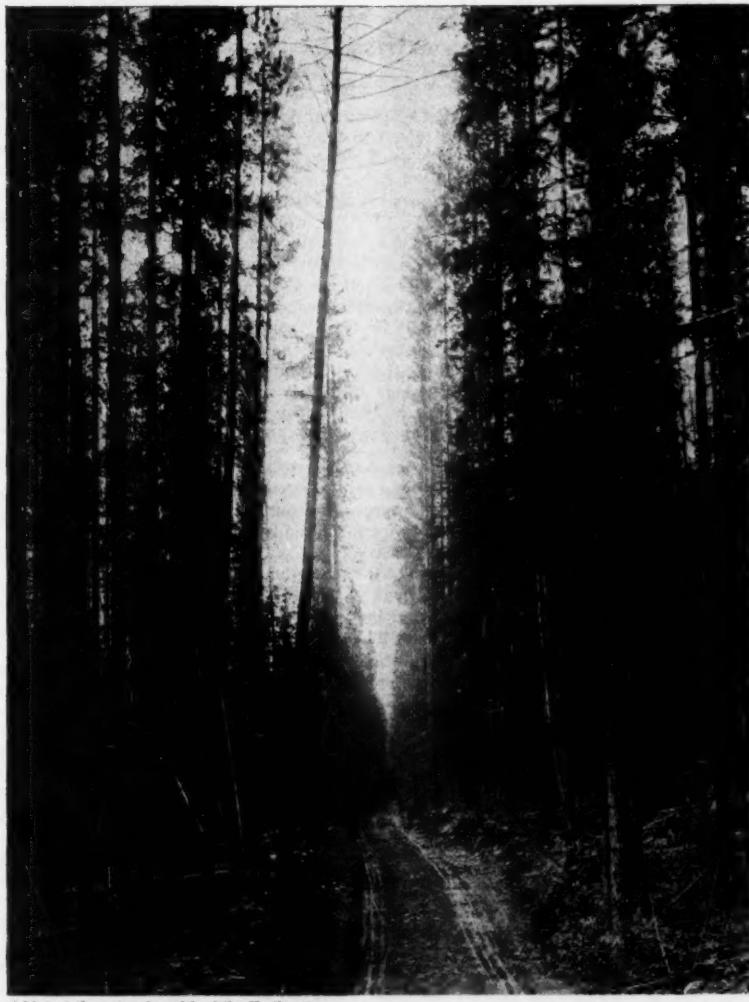
But Oregon, California and Washington have done what in no other country could have been done to impress the visitor at this fair. They have displayed unrivaled marvels of mineral, agricultural, horticultural and arboricultural wealth. They have set forth amazing commercial and civic developments, mostly within

nails and wooden pins. The structure reminds one of the famous Hall of Columns at Karnak, but while that stands alone with its hieroglyphic story of a distant and dead past, this suggests the limitless forest primeval out of which it has been called, still growing and prophetic of a great future. No picture of the building does it justice. The nearest to it, to my mind, is a photograph of the dim aisles of the forest, yet juvenescent, through which the hand of man has opened a path. A

spirit pervades this building, as though it were a temple. Visitors walk through it softly and speak in low tones. The perpendicular tree trunks stand massive and majestic as they stood in the forest. The structure is simple, yet with a nave and chapels. The view from the two tiers of galleries is not less impressive than that from the floor. The wood is almost as durable as stone. In the center is a trunk which was two feet in diameter when Columbus discovered America. It grew out of a fallen monarch of the forest centuries old when the new shoot began, yet the old wood, still solid, is capable of as high a polish as ebony. The specimens of polished fir and cedar displayed in the varied and beautiful collection of woods show what art could do for this building. It could be made a cathedral as distinctively American as St. Isaac's is Russian with its massive native monoliths. These colossal fir and cedar pillars,

stripped of their bark and polished till they reflected one another would rival porphyry or lapis lazuli. If some American millionaire should be inspired thus to perpetuate his name he would leave behind him a monument to which multitudes from many lands would make pilgrimages. That the building will be preserved for some purpose is already made certain. It is said that two offers have been made for it, each at a price of \$200,000.

Of the seven other main structures the most interesting are those devoted to agriculture, electricity and transportation, mines and metallurgy. The Government buildings represent an outlay of about \$800,000, and its exhibit of models of war



A hint at the natural wealth of the Northwest

a single generation, with unmeasured possibilities.

Easily first in point of interest is the Forestry Building, which has not its counterpart elsewhere in the world. It is constructed of gigantic Oregon firs, three miles of logs from six to eight feet in diameter. Colonnades of these colossal tree trunks support galleries over the main entrances. One portico rests on giant spruce trees and another on a row of noble hemlocks. Fifty-two columns of fir and cedar forty feet high support the roof. Balconies run around the entire building, reached by rustic stairways. No carpentry work has been employed in constructing this building, the logs being framed together, held in place by tree

vessels, its work of the army and navy, fisheries, irrigation and life-saving stations attract many visitors. The state buildings of Oregon, Washington and California come next in importance to the Forestry Building, at any rate to Eastern tourists. Their contents could not be so described as to be comprehended by the untraveled New Englander. Nor have they been equaled by any previous exhibit. Apples which compare with our Baldwins as they compare with the crab apple, peaches, pears, plums and melons, which would make our orchards and gardens look like Hardscrabble Hill, are spread in profusion through the long aisles. It may be said for our comfort that they appeal more to the eye than to the taste. Wheat, oats and barley, with stalks about four times the ordinary length supporting pendent heads—three crops from one sowing—make the farmer believe that the El Dorado has been found at last. Who would not enjoy plowing the soil that will yield sixty bushels of wheat to the acre, and after harvest will produce without being touched twenty-four bushels the next season? The profusion of vines adorning some of the buildings and of roses and other flowers is by no means the least impressive part of the attractions. It is, however, of little use to describe these exhibits with the idea of tempting any one to visit them, for by the time this article is read the fair, which is to close Oct. 15, will already have begun to fade into a dream.

In the front of the Alaska Building stand thirteen totem poles, with carvings of queer human heads on bodies of animals, birds and frogs, and carrying in hollowed coffins within the logs the remains of those who carved them. They are as ingenious and mysterious as the coffins of the Egyptian mummies.

The electrical display at night is a modern wonder, towers, buildings and streets blazing with clustered stars and a forest of trees and shrubs twinkling with thousands of artificial fireflies.

Massachusetts has honored herself by keeping open house on the grounds, in the handsome building first erected at the Louisiana Purchase Exposition. Hon. Wilson H. Fairbank of Warren, Mass., executive commissioner, and his accomplished wife, assisted by Mr. J. M. Perkins, secretary, have made this house a hospitable home to more than 2,000 Massachusetts men and women who have registered there since the fair opened, June 1. Following the meeting of the American Board at Seattle Mr. Fairbank arranged for a reception to those of the corporate members and delegates who were to visit the fair, Sept. 19. Some-what over 100 of these were on the grounds, but the invitations generously extended to all New Englanders interested and to Westerners whose home had been in New England, brought together about 800 persons who were hospitably entertained at luncheon served by willing hosts in dining-room, reception room, parlors and on the broad verandas. An orchestra gave patriotic music. At the more formal exercises Mr. Fairbank presided and introduced the speakers—Hon. F. T. Watson, representative of the governor of Massachusetts; Mr. Robert Livingstone, representing the president of the exposition; Hon. Jefferson Myers,

representing the governor of Oregon; Judge H. H. Northrop, president of the New England Society; Judge Williams, a former member of the United States Cabinet and one of the early settlers of Portland, and Rev. E. L. House, pastor of First Congregational Church. The speakers for the American Board were President Capen, Rev. A. E. Dunning and Rev. P. S. Moxom. The speeches were brief. Some were witty, most were serious, all were instructive. The occasion was in every way enjoyable and was by no means the least important session of that remarkable moving anniversary which stretched from Boston to Seattle and halted at Portland on its way to San Francisco and Los Angeles. A. E. D.

### For Endeavorers

#### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Oct. 15-21. Better Work Our Society Should Do. Heb. 6: 7-12; 13: 20, 21.*

Inspiring is that little word better. It implies that we have been doing something. Why not then first review what we have been doing as critically as Y. M. C. A. workers assembled at Niagara Falls, not long ago, scrutinized their motives and methods? The retrospect need not dwell solely on defects. It is well also to call to mind the work done by the society as a whole or by individual committees that is genuine and enduring. What made that work effective? How can we duplicate it today? We may avoid mistakes and gain power for new endeavor through a little study of our own history as an institution.

At the same time let us not forget what Daniel Webster considered one of the greatest compliments he ever received. It came from an old farmer who had known him from boyhood and who, after hearing one of his famous speeches, went up to the platform and said, "Daniel, you ain't done your best yet." Relatively little time should be spent pluming ourselves on achievements, but much on devising, planning, forecasting. The officers of the United Society are frequently in consultation in the hope of bettering the movement of the society in its world-wide relationships. That aim ought to govern those responsible for every local society. Let that little word better, which occurs so frequently in the epistle from which our passages are taken, challenge us constantly.

Can we not make our society stand for more intellectually? Truth and emotion need not be considered at variance. Indeed, if we grasped more firmly the great truths of religion we should be abler servants of Christ. Have we an appetite for truth? A friendly critic of the Church asked the other day how many of its members are really eager to discover truth. Are we "given to hospitality" as respects new truths, or are we inclined to be suspicious of them or to ignore them altogether? That is not the proper attitude for a disciple of Him who is the truth. The Bible has been newly interpreted by scholars in our time, and many who have accepted some of the newer interpretations have had their faith strengthened thereby. Why might not our society take up prayerfully and earnestly systematic Bible study, or incite its members to read by themselves a book like Prof. Marcus Dods's recent interesting volume on the Bible, Its Origin and Nature, or to use in private study a book like Professor Bosworth's Teachings of Jesus and the Apostles? A society which holds before its members ideals of truth seeking and truth-loving is sure to grow virile.

Two suggestions in the realm of action:

Why may we not do better work in our support of missions at home and abroad? Are we aware of the scope and purpose of the young people's missionary movement, several hundred representatives of which assembled at Silver Bay a few weeks ago? Do any of our members belong to mission study classes? The method whereby one feeds and expresses his interest in missions is not so consequential as the unflinching purpose to be an enthusiastic believer in the great work of propagating the gospel. But we need ways of conserving and extending this interest.

Can Christian Endeavorers do anything to promote mutually helpful relations between the Church and laboring men? No religious problem of our time is more pressing than this. Ministers in a number of cities have connected themselves with labor unions. Might not Christian Endeavor manifest its friendly interest, perhaps through some such formal alliance, but if not, through some earnest, wise effort to understand what the labor movement today is, to see what common ground there is between churches and labor unions and to cultivate within the Church itself the democratic spirit? Many men who labor with their hands are already within the Church. Why should not all look upon it as their friend, the champion of just and fair treatment of every man, capitalist or day laborer, holding before all alike the ideal of brotherhood and mutual burden bearing?

#### POINTS TO THINK AND TALK ABOUT

*Is the business of our society conducted promptly and efficiently?*

*What is the real business of a Christian Endeavor Society?*

### Good Cheer

#### Two Thoughtful Friends

Mrs. A. was very sick, the weather was warm, and nearly every one was leaving town. A neighbor, just before her departure, sent to Mrs. A. her most precious possession, as a loan for the summer. It was a picture of della Robbia's little bambini, all done in blue with such a beautiful background of gilt, and the whole mounted in a dainty gilt frame. This picture hung on the wall where Mrs. A. could see and enjoy it for many weeks, and the thought that prompted the kind action will be a pleasant memory for all time.

A sick, discouraged woman was to go to a hospital for an operation. Her room was a typical one—"four walls and a ceiling"—and yet it was made to blossom as a rose; for a friend obtained permission to give a touch here and there, and the result made a lasting impression on the patient, the nurses, and even the doctors. Blueprints, cool and restful to the eyes, and yet large enough to be seen from the bed, were fastened to the walls. These were changed perhaps once a week. The bureaus were covered with a simple white scarf, and there was added a dainty pincushion, a tiny workbasket, and a vase of—wild carrot blossoms!

But best of all was a little Swiss clock, which was, as the sick girl expressed it, so *alive* that it did her more good than all the rest and she never tired of watching the little white carved hands, knowing that in time they would point to the hour when the friend herself would come with the merry heart that doeth more good than medicine.

MARY BRADFORD STONE.

Washington, D. C.

What are you hearing, seeing or reading that increases your respect for your fellowmen, your hope for the future of the country, your personal happiness and growth and your conviction that Christianity is a vital force in the life of others? Address Good Cheer, The Congregationalist.

## Beginning a New Life\*

By Rev. A. E. Dunning

Break forth into joy, sing together, ye waste places of Jerusalem;  
For Jehovah hath comforted his people, he hath redeemed Israel.  
Jehovah hath made bare his holy arm in the eyes of all the nations;  
And all the ends of the earth have seen the salvation of our God.

The return of the Jewish captives from Babylon to Palestine was the beginning of a new era in the history of that people, an era which has profoundly influenced our Christian faith. It had its birth in a noble idealism, and its story, recorded long after, is told in that spirit. The simple chronicle of facts as preserved in traditions by the descendants of those who returned is given in the Book of Ezra. But to understand the meaning of that movement we must study the fears and hopes and plans for a great nation expressed in the prophecies of the Book of Isaiah, of Ezekiel, Jeremiah, Haggai and Zechariah, and in the songs which entered so prominently into the worship of the second temple. Read Ps. 120-134. The comparison between these experiences of an awakened people reaching out into a future whose dreams were only realized in part with the purposes and expectations of young lives makes a most suggestive lesson for Sunday school classes of young men and women. Only an outline of such a study can be given here, but those who follow it faithfully will be surprised at the wealth of counsel and instruction afforded in the Old Testament. We have in this first chapter of Ezra:

1. *The opportunity before the people* [vs. 1-4]. Some of them were the survivors of those who had been taken away from Jerusalem half a century before [Ez. 3: 12]. But the large majority had been born in Babylon. Many of their national customs had disappeared. For fifty years there had been no temple worship. They had no strong leaders. Their prophets declared, "There is none to guide her among all the sons whom she hath brought forth" [Isa. 51: 18]. They lacked confidence. "Wherefore," said Jehovah, "when I came, was there no man? When I called, was there none to answer?" They lacked faith in God. "Is my hand shortened that it cannot redeem? or have I no power to deliver" [Isa. 50: 2]? Yet a wonderful opportunity was opening before them. Who could show them that it was the design of God to bless the world through them, his chosen people? This was the mission of their prophets, a hard task, yet a most rewarding one to those who had the requisite wisdom and courage. It was done, and these discouraged captives were made to believe that they had a mission worthy of the greatest heroes.

There is latent power enough in every young life to make it worthy of the everlasting companionship of angels, and to serve mankind as the child of the King of kings. The transfiguration of youth is to discover, however lowly its conditions and however great the obstacles before it, that it is called to realize its birthright. Some make the discovery, and blessed are the teachers who help them to do this.

2. *The effort* [vs. 5, 6]. Some faithful ones among those Jews cherished the knowledge of their fathers' God even more than their fathers had done. Such Psalms as 79 and 80 prove this. The awakening was being prepared during all those weary years. Sacred books were written and synagogues sprang up in which they were read and prayers offered to God instead of the sacrifices the people were no longer able to offer. More blessings come down to us from the experiences of the Jews during that time of trial than from all the brilliant reign of Solomon.

The years that seem obscure in many lives have been the seedtimes of noble spiritual harvests. It is true that most of the Jews remained in Babylon. Those who returned to Jerusalem went with

the same motive which guided the Pilgrims to Plymouth and Massachusetts Bays. They went that they might find freedom to worship God. We do not measure their success by what they experienced, but by what has grown out of their effort in the ages since. They went "that the Word of the Lord might be accomplished." Those who go forth with a great hope and a great purpose live great lives, though they may never attain to fame.

3. *The provision* [vs. 7-11]. They were few and poor. But when they made the effort they were surprised at what was given to them. The decree of Cyrus gave them authority and power over their enemies. The sacred vessels of their temple came back into their hands. A great sum was intrusted to them, more than \$400,000 to provide for their needs and to rebuild the temple [Ez. 2: 68, 69].

Whoever plans great things with wisdom and faith and patience finds great and unexpected provision to carry out his plans. How many who set out to do good service for their fellowmen are now surprised as they look back to see how obstacles were removed, help came from unlooked for sources, well-wishers did what they could to insure their success.

4. *The inspiration*. Those Jews saw the hand of God in the removal of each

obstacle and in the bestowal of every gift. What they thus saw gave them courage to cross the desert and to begin the new settlement in Judah. They believed that God, who had again showed them his favor, would see them through. "They thirsted not when he led them through the deserts. He caused the waters to flow out of the rock for them" [Isa. 48: 21].

The true child of God learns to expect more from him through every glad surprise of his favor. No one can live unhappily who knows he is carrying out the will of God as far as he understands it.

5. *The expectation*. It was far larger than they ever realized. Their vision of planting at Jerusalem a nation that should rule the world is still a dream. Read Isa. 60. The temple they were to build was again to be destroyed, their city again to become a ruin. They did not know that they were preparing the way for the coming of the Redeemer of the world, whose sway is coming to be recognized and rejoiced in by all nations. But they were nobler and happier because of their expectations, and through what they wrought it is yet to be fulfilled.

I have lived long enough to be the friend and counselor of boys and girls in their childhood and youth; to unite them in marriage and baptize their children; to know their hopes, achievements and disappointments in maturity and to speak words of consolation beside their graves. Few of them have fulfilled their expectations. But the happiest and most useful ones have been those who saw large and divine visions and followed Him who assured them that these visions would be realized. Like the Jews who went out from Babylon, the temple and city they set out to build fell short of their expectations. But they rejoiced in the prospect they kept before them and were sustained in the work they did. Their work is uncompleted yet. They found the secret of the Lord, the way to live. "These all died in faith, not having received the promises, but having seen them and greeted them from far, and having confessed that they were strangers and pilgrims on the earth."



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\* International Sunday School Lesson for Oct. 15.  
Returning from Captivity. Text, Ezra 1: 1-11.

## The Daily Portion

THE HANDBOOK BIBLE READINGS  
BY ISAAC OGDEN RANKINOct. 8, Sunday. *David's Faith.*—1 Sam. 17: 12-27.

In reading this remember God's choice of David among his brothers. Here you have the reason. To David God was a reality, to be thought of first of all, more real than the giant, more powerful than all the appearances that were against the people. This is the fashion of faith which moves mountains, gets rid of difficulties, goes straight to its goal through dangers. Put it where you will and it finds God. Such was faith in all its heroes, from Enoch down. And such is the faith that works with power today. *Open the eyes of my spirit, O Lord of Hosts, my King and Father, that everywhere and in all experiences I may look straight to Thee. And finding Thee may I seek with all my heart to do Thy will without fear of what man may do unto me.*

Oct. 9. *The Shepherd David.*—1 Sam. 17: 28-40.

Eliah revealed himself in his incapacity to appreciate the faith of David. Not of such dim-seeing men does God make kings and friends. David is not boasting; he simply vindicates his courage to King Saul. It was all in the day's work with the sheep. The wild beasts had their lairs in the caves of the limestone hills. Compare Ps. 104: 20-23. And for the shepherd's life compare Ps. 23. How often our Lord must have studied these passages and the shepherd's life itself.

Oct. 10. *Death of Goliath.*—1 Sam. 17: 41-48.

David took the weapon he had tried and knew. The power of the weapon depends upon the man who wields it. Many a giant has gone down before truth in the hand of a child. Blind eyes saw the giant and a stripling. Looking back we see behind the stripling God. To be God's warriors against giant wrongs one must have the simplicity and confidence of David's faith.

Oct. 11. *David and Jonathan.*—1 Sam. 18: 1-16.

Jonathan had all his father's nobleness and none of his father's weak impatience and distrust. As the greater giver, he stands out as the bright figure in this famous friendship. We must measure our friendships by the same rule. They are great by our giving rather than receiving.

Oct. 12. *The King's Son-in-Law.*—1 Sam. 18: 17-29.

The king wanted him—and was afraid of him. He promised his daughter—and thrust him into the place of danger. The elder daughter, perhaps, despised him, the younger loved him. Yet even so the king sends him into danger and is sorry when he returns in safety. They were rough times—the charm of David is that he rose above their roughness into the clearer air of song.

Oct. 13. *Jonathan's Intercession.*—1 Sam. 18: 30; 19: 1-7.

This is one of the chief tests of life for the strong—God's choice of others to accomplish work which we would like to do. Saul's madness had brought him down to jealousy—a low level, indeed, for the chosen of God, the king of Israel. Our hearts go out to Jonathan in his intercession.

Oct. 14. *David and Samuel.*—1 Sam. 19: 8-24.

See how God guards his servants round about with care. David escapes again and again, now by Jonathan's aid, now by his wife's stratagem, now in Samuel's company. To Saul's jealous mind the coalition of Samuel and David meant ruin. He tries to arrest the two together. We do not know what form the prophesying took. But it possessed the whole attention of those who were within the spell of its power. While Saul prophesied he was harmless, both to Samuel and David.

## The Midweek Meeting

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Oct. 8-14.)

Salvation Constraining to Unselfishness. 2 Cor. 5: 1-21.

Motives drawn from Christ's love. The imitation of Christ in modern life. The joy of service.

"For none of us liveth to himself, and none dieth to himself." Could Paul have said that of any but the Christians? Nor have all Christians yet attained to this unselfishness of consecration. Is it true of those who regard themselves as saved in our American villages and cities that they no longer live to self? By all outside appearances selfishness is the rule of life with many. Yet it cannot be the rule of any one who follows Christ.

Consider what the difference would be between a church entirely made up of selfish and one made up of wholly unselfish people. Suppose all the members were like Diotrophes "who loveth to have the pre-eminence," would there be much peace or power of witness in such a church? Suppose Demas multiplied, or Ananias and Sapphira. And on the other hand, would not a church wholly made up of men and women who lived for Christ be an efficient means of witness to his hand in any community in America?

Salvation is deliverance from selfishness, for selfishness is sin. Its aim is to be well-pleasing to God by whom we all live. Old things have passed away and in the new world to which Christ introduces us the law of living is the law of love to God and man, and all paths lead to service.

Every study of the life of Christ must mark this character in him, that he pleased not himself. See how he thinks first of his Father and then of the needs of others. The motives which we draw from his self-sacrifice on our behalf all lead us to a like God-devoted unselfishness. Service for love of God and Christ is the occupation as it is the delight of the disciple.

Is it possible, then, to imitate the unselfishness of Christ in modern life? We cannot all undertake work like that of his public ministry. If all abandoned trades and occupations and left homes behind them to go wandering up and down the land preaching and talking as Jesus did, all would be reduced to beggary together or dependence on those who do not follow Christ. This is a shallow imitation; the real following is of the spirit and goes far deeper. Our aim must be to live our lives unselfishly in the places where we are and through the work which God has given us to do. There are difficulties enough for all of us, but the spirit of God is drawing every one of us to a divine unselfishness which will qualify us for Christlike service.

Too often we try to make apologies for our discipleship. We are saved—and yet some happiness remains. We talk as if joy came by the way—an incident, a by-product of service. But the real joy is in the service itself. Those who have most completely put off the old man get most satisfaction from their experience of the life with Christ. We want more salvation, more faith and love and hope and zeal, not less, if we would find our way to the true and never-failing well of joy.

Mr. Glynn Vivian, a wealthy captain of industry in Wales, has just laid the foundation stone at Hafod, Swansea, of a large mission hall, the first of twelve to be erected in different parts of the world for mining populations at a cost of nearly \$400,000, which he is himself providing.

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## The Literature of the Day

### Some Promised Books

With the first red leaves on the maples and the first blue gentians on the hill come the publishers' announcements to tell us that while we have been thinking of other things they have been thinking of us and how to please us with new books to read and pictures to enjoy. The summer has been a busy time for authors and for printers; the world is richer for a new harvest of recorded thought, and none of us need fear the lack of something to occupy our minds on winter evenings. We shall have occasion from week to week to share with our readers the results of our study of these harvests—we wish now to whet their appetites by some foremention of the treat to come.

In the field of theoretical and applied religion there is much that promises to be both helpful and suggestive. Our own ministers and teachers have done their share. President King writes on Rational Living, Professor Ladd of Yale on The Philosophy of Religion, Prof. George B. Stevens of Yale on The Christian Doctrine of Salvation, Dr. A. H. Bradford on The Inward Light, Dr. Jefferson on The Minister as Prophet, Dr. N. McGee Waters on A Young Man's Religion. Principal Fairbairn contributes Studies in the Religion of the New Testament, Prof. William N. Clarke, writes of The Use of the Scriptures in Theology, Professor Ropes of Harvard on The Apostolic Age in the Light of Modern Criticism, Professor Peabody on Jesus Christ and the Christian Character. For those who enjoy sermons, a collection by Rev. W. R. Richards, the successor of Maltbie Babcock in New York, is announced.

Biography is hardly so rich in promise as a year ago, when the life of Gladstone was only one among a number of important offerings. This year we are promised the life of Froude, the historian, by Herbert Paul, Alfred Russell Wallace's autobiography, biographies of Lowell and Sidney Lanier, a life of Dickens by Chesterton, which should at least be extremely readable, and an elaborately illustrated life of Kate Greenaway, who was as interesting personally as are her delightful illustrations of children.

In the general field of adventure, history and the essay the first place belongs perhaps to President Roosevelt's Outdoor Pastimes of the American Hunter. Morton Dexter has completed his long expected The England and Holland of the Pilgrims. William E. Geil turns from China to write of Africa and the adventures of A Yankee in Pigmy Land. Holman Hunt devotes two volumes to Pre-Raphaelitism; Marion Crawford, illustrated by Pennell, describes Venice; and Caspar Whitney writes of Jungle Trails and Jungle People. There is promise of help in a field where it is needed in Charles H. Caffin's How to Study Pictures. Rev. F. R. Marvin writes of The Companionship of Books and W. J. Dawson of Makers of English Fiction. Thomas Nelson Page contributes a Book of Essays; Dr. S. M. Crothers follows the Gentle Reader with the Pardon's Wallet; and Colonel Higginson continues his recollections.

Some of the stories which will appear in book form have already been introduced to large circles in the magazines, as, for instance, Edith Wharton's The House of Mirth, and Rose o' the River, by Kate Douglas Wiggin. The list of familiar names is a long one, including Stewart Edward White, Alice Brown, Marion Crawford, Norman Duncan, H. G. Wells, Winston Churchill, James B. Connolly, Charles W. Chesnutt and others. The titles are suggestive. We shall share with our readers our impressions of the stories from week to week as we have opportunity to read and print. And may new friends and memorable scenes present themselves in the pages of the stories to all who read!

### RELIGION

The Final Preservation of the Saints, by Rev. E. Venting, Greenfield, O. pp. 74. Published by the author.

Not the perseverance of the saints, but the preserving power of God working through the life he gives is the theme of Mr. Venting's book. The Scripture teaching, the implications and comforts of the thought give material for a thoughtful and helpful exposition of the theme.

Of the Imitation of Christ with the Book of the Sacrament, translated by John Payne from the Latin of Thomas à Kempis. pp. 314. Imported by Chas. Scribner's Sons. \$1.25 net. A beautiful edition of the most famous devotional book of the monastic ages, perfect in form and soft leather binding.

The Moslem Doctrine of God, by Samuel M. Zwemer. pp. 120. Am. Tract Soc. 50 cents. The author's qualifications are founded on years of residence as a missionary in Southern Arabia and a first-hand knowledge of Moslem life and literature. He points out that, judged by the Koran and the traditions, the monotheism of Moslem theology is defective, presenting God as an arbitrary and unmoral ruler separated from the world which he has made and left to itself. A careful study and a good corrective of our admiration for the Moslem system.

John Knox—His Field and Work, by Rev. R. C. Reed, D. D. pp. 32. Paper. Presb. Com. on Publication. 10 cents.

Religion and Politics, by Algernon Sidney Crapsey. pp. 326. Thos. Whittaker. These thirteen sermon-lectures are vigorous discussions of certain political theories of the Christian faith, shown in the teaching and example of Jesus and in the history of the Church. The treatment is far from thorough, too much space being given to the author's pet principles, such as the teaching of Jesus concerning non-resistance. But the book as a whole is full of instruction, and the last chapters, on The Commercialized Church and The Present State of the Churches, contain lessons of great practical importance.

### FICTION

Rose o' the River, by Kate Douglas Wiggin. pp. 177. Houghton, Mifflin & Co. \$1.25.

It is a noble art which has invested this quiet tale of New England life with so much charm, and yet kept so firm a foot upon the ground of realism. Though the plot is slight, the proportions are true, the humor is delightful and the characters live before us. And the art is as easy as it is fine. The beauty of the illustrations in color deserves a word. For once they harmonize almost perfectly with the text, neither detracting nor contradicting.

The Mother, by Norman Duncan. pp. 220. F. H. Revell Co.

Mr. Duncan's art is to set the passion of motherhood before us and prove its divine power by contrasting it with the most false and squalid environment, making it blossom like a white lily from the mud. The mother lives in a tenement and supports herself by singing questionable songs in a low class theater. She represents herself to her boy as the as-

sociate of noblemen and ladies. When she sees her boy growing out of reach she gives him to an Episcopal clergyman who introduces him to an ascetic Christianity. The child's finding out of his mother and the triumph of filial love is the climax of the story. So purely is all centered upon the study of the maternal heart that the reader must not look for the relief of humor or variety of incident. But in this concentration lies the power of the book.

Minerva's Manscuvres, by Charles Battell Loomis. pp. 415. A. S. Barnes & Co. \$1.50. Minerva—a damsel of color who has never been further from New York than Coney Island—is induced to accompany her employers to the country. Their struggle for the simple life is much complicated by the necessity of amusing Minerva and reassuring her against the perils of the dark, of June bugs and other "wild animals." Mr. Loomis pokes good-natured fun at the "return to nature" craze and leads his characters through numerous ludicrous experiences.

### FOR YOUNG PEOPLE

The Boy Craftsman, by A. Neely Hall. pp. 393. Lee & Shepard. \$2.00.

Well illustrated and practical, beginning with careful directions for the gathering or making of good tools and the outfit of a workshop. Boys may follow Mr. Hall's directions with confidence and if they have time and patience will get much experience and profit from their work—as well as fun by the way.

Our Little Korean Cousin, by H. Lee M. Pike. pp. 96. L. C. Page & Co. 60 cents.

Our Little Armenian Cousin, by Mary Hazelton Wade. pp. 85. L. C. Page & Co. 60 cents. This series gives good glimpses in picture and story of the races of the earth and must have a broadening effect on the minds of children. Each book makes pleasant reading.

Ben Pepper, by Margaret Sidney. pp. 474. Lothrop Pub. Co. \$1.50.

The chronicle of the eldest boy of the Pepper family carrying on the records of that interesting group of children with which the author has so often entertained American children. A wholesome and pleasant story.

The Rival Campers, by Ruel P. Smith. pp. 388. L. C. Page & Co. \$1.50.

A boy's book full of interesting, sometimes thrilling, and not impossible adventure. There are experiences with fire and burglars, a yacht race and various encounters between two rival camps. The heroes are fine manly fellows, full of fun and quite human.

### MISCELLANEOUS

Sporting Sketches, by Edwyn Sandy. pp. 389. Macmillan Co. \$1.75.

Mr. Sandy is as deft with his pen as he is with trout hook, trolling spoon or rifle. His descriptions of expeditions down the river, out on the lake or in the woods, after trout, duck, caribou or other game, are vivid enough to cause the blood even of an old duffer to tingle. The twenty-eight chapters in this book tell of so many varied experiences in the out-door life and all set forth in a most charming manner, with just the right spice of kindly humor.

English, Past and Present, by Richard Chevix Trench. D. D., edited by A. Smythe Palmer. D. D. pp. 262. E. P. Dutton & Co. 75 cents net.

Dr. Palmer has reprinted Dean Trench's famous book without change, adding helpful footnotes to the pages as occasion offered. He has added a useful index of words.

Helps and Hints in Nursing, by J. Quintin Griffith, M. D., Ph. D. pp. 480. J. C. Wriston Co. \$1.50.

Written for nurses and well adapted to become the counsellor of the housemother in the general management of illness and for consultation before the doctor comes. Well informed, sensible and practical.

Matrimonial Primer, by V. B. Ames. Paul Elder & Co., San Francisco.

Pictures and verses are amusing and a lot of good sense is sandwiched in by way of odd advice and humorous aphorism.

**An Evening with the Meddah**  
A HINT FOR THE MISSIONARY COMMITTEE  
BY ELEANOR W. F. BATES, ROSLINDALE,  
MASS.

"The missionary meetings are not well attended, and the contributions are falling off. Can't we do something about it?" said the president of the young people's society to the chairman of the entertainment committee.

"I have been thinking about that," she replied.

She thought about it to some purpose, it appeared, when near the close of the next business meeting, the president inquired, "Any further business?"

The chairman of the entertainment committee, who had been waiting for this, popped up.

"The society is invited to spend the evening with the Meddah, next Wednesday," said she. "There will be a small fee, and guests are invited."

As the meeting closed, the members crowded around the chairman and asked anxiously, "What is the Meddah?" But she and her aids had not labored for weeks preparing the entertainment, only to give it away prematurely, so she merely answered, "Come and see."

Curiosity is a mighty force; it filled the rooms at the appointed date. As the guests entered they viewed with delight the decorations, much more costly and beautiful than were often seen in that small town. An Armenian merchant in the nearest city had loaned rugs, lamps, hangings and draperies, and these had been disposed with taste and judgment.

The young women who acted as ushers were dressed in Turkey red. They carried embroidered bags in which to drop the small admission fee required of each new comer. The ushers had made a study of Turkish and Armenian art and embroideries, and were thus enabled intelligently to point out and comment upon the display of walls and tables to those interested. The Turkish flag, with its star and crescent, was in evidence; so was the armorial ensign of the Turkish Empire, with its green shield. A yatahan and other Turkish armor hung upon the walls.

About the room were arranged tables or booths draped in Turkey red and covered with such articles for sale, keeping in touch with the spirit of the occasion, as young people of small means and large ingenuity could obtain. The sellers were the young men of the society. They wore turbans lined with sheepskin, loose robes of cotton cloth, wide cotton trousers tucked into knee-high leather boots. As visitors approached the tables they were saluted with various cries and invitations:

"In the name of the prophet, figs!" announced the seller, who had olives, also dried and preserved fruits, dates and oranges.

"Sherbet, cooled with the snows of Lebanon! Sherbet, sweetened with the honey of Hymettus!" said the dealer in ices, allowing himself some latitude of description.

"Sesame here, sesame!" called a merchant in wheat, oats and barley disguised as various prepared foods. "Where there is no corn there will the birds not rest," he continued, quoting the Turkish proverb and showing packages of popcorn or of lentils.

At the book table, which carried photographs and illuminated mottoes as well as books, a seller droned: "Learn wisdom, brothers! Little men have great dreams," as he held up Alice Stone Blackwell's translation of Armenian poems.

The unfailing candy table, with its clustering children, held "Turkish delight" and other delicacies, upon which the young people bestowed any Oriental names which they could discover or invent. "The bird flies to the field where is plenty," vociferated the leather-lunged youth in charge.

The platform was draped with Turkey red and other hangings, and a curtain hid the

stage; presently the curtain was drawn aside, disclosing a maiden seated on the floor, clad in quaint costume. Beside her, a tabouret with Moresque arches and carved panels held a *chibouque* and tiny coffee cups. She gravely sipped coffee at intervals during the next hour.

The chairman of the evening came to the front and said she would now introduce the Meddah, or Turkish story-teller, who would conduct such exercises as had been arranged.

The Meddah laid down her coffee cup, surveyed the audience without rising, and said, "More melodious than the bulbul, O friends, is the music you shall now hear."

She clapped her hands three times, and the piano played the Turkish Patrol.

At its close the Meddah said: "He obtains immortal fortune whose good fame survives him. Listen to the wondrous tale of war and glory told long ago by a great poet. The horse that has drawn the cannon will not flee from the drum."

She clapped her hands, and a reciter interpreted with spirit Marco Bozzaris.

"As the silkworm feeds on the mulberry tree, so does the ear feed on the stories of the Meddah," modestly prefaced the Turkish story-teller; and with a profusion of flowery compliments to the grace and wit of the women present and the courage and wisdom of the men—compliments repeated ever and anon during the progress of her story whenever the Meddah chanced to think of it and could possibly introduce them—she told fluently and agreeably the ever new story of Ali Baba and his forty thieves.

After the applause had died away the Meddah said: "The tongue is the key to the casket of the mind. Listen to the verses of a great sheik," and a reciter gave Byron's Isles of Greece. This was, perhaps, poetic license, but not unpleasing to the audience.

"As is the full spread butterfly to the caterpillar on the rosebush, so is music to the common words of the tongue," said the Meddah, and clapped her hands introductory to some songs with guitar accompaniment.

Last of all, the Meddah dropped her half humorous air, rose and proceeded to the front of the platform, saying, "Do good and cast it into the sea; if the fish do not know of it, the Creator will."

With this Turkish proverb as an opening wedge, she gave a short, vivid account of the foreign missionary work in which the young people's society was interested. Armed beforehand with anecdotes and statistics, she succeeded in both entertaining and instructing and at the close of the evening with the Meddah, the society found its funds replenished, several new members secured and a lively interest reawakened in its work.

### An Experiment in Christian Endeavor

BY REV. FREDERICK S. HYDE, GROTON, CT.

A year ago our Endeavor Society had sagged to the corporal's guard. The meetings had reached the "some one has said" stage. A single copy of the official organ was handed along and the members read selections which voiced their deepest feelings better than anything they could say of themselves.

An enterprising member threw a bomb into a particularly futile meeting by suggesting that they give up the pledge and organize on some other basis. The more thoughtful of the corporal's guard agreed that the pledge represented an external rather than an inner authority, and emphasized speaking rather than doing. The few who liked the pledge were willing to do anything that might bring in more members and interest a larger circle.

The society as reorganized consists of four departments—athletic, social, intellectual, religious. These are on an equal footing; a person wishing to join one becomes a member of

all, with equal standing in all. The theory is that the religious life should not appear to be separated from other interests. The departments may undertake any work that would naturally fall within their sphere, so that ample room for all sorts of growth is provided for. Last summer the athletic people operated a tennis court; next year they may take to swimming or boating. The social department takes much the complexion of the old social committee. The intellectual department conducted last winter a class in astronomy, being assisted by the loan of a telescope and a lecturer. Next year it may take up physics or chemistry in a popular way or some literary or historical subject.

The religious department is practically the old Endeavor Society; except that having no pledge no one is compelled to "take part." Responsive readings and selections from the Book of Common Prayer constitute a devotional form which is a basis for evening meeting. It begins with Longfellow's translation of an old hymn used in a Greek monastery at vespers:

O gladsome light  
Of the Father immortal, and of the celestial,  
Sacred and blessed Jesus, our Saviour!  
Now to the sunset again thou hast brought us;  
And seeing the evening twilight, we bless thee,  
Praise thee, adore thee, Father omnipotent!  
Son, the Life-giver! Spirit, the Comforter!  
Worthy at all times of worship and wonder!

The responsive service closes with this petition, in which all unite:

Grant, O Lord,  
Unto thy Church the Spirit's might,  
Unto our homes Christ's gentle ministry,  
Unto all thy peace. Amen.

Each month a special hymn is selected for study, for committing to memory, and it is sung at every meeting during the month. In this way we have gone over, "Jerusalem the Golden," "A mighty fortress," "My faith looks up to thee," "God's trumpet wakes the slumb'ring world," and others from the Pilgrim Hymnal. The subjects are chosen with a view to variety, and include Bible study, missions, the Christian poets and hymn-writers, as well as others more directly concerned with personal religion.

The society was called the Chapter of King Alfred, after one of the all-around men of history, who sought not only to preserve his nation's existence, but to advance its laws, learning and religion. Once committed to this, we believed in consistency and the following lexicon was adopted:

President = Chancellor  
Department = Demesne  
Treasurer = Cofferer  
Secretary = Scrivener

#### HEADS OF DEPARTMENTS

Religious = Prior  
Athletic = Armorer  
Social = Steward  
Intellectual = Dean

A meeting of all these = Witenagemote.  
Assembly of Chapter = Folk-moot.

Canons, prebendaries, pages help these dignitaries; deaconesses convey flowers to the sick and report cases of destitution; missionaries arrange missionary programs and raise funds; merrymakers assist the steward; and musicians arrange for the musical side of the services.

How does it all work? Much as all schemes on paper do in real life. However, a few points may be noted. The Sunday evening meetings have been revolutionized. The formal feature is entered into by all and attracts many, whereas the Endeavor meetings were not taken seriously by the younger members. If fewer "take part," no one does so who does not want to, and no one does so as a matter of form. An unforeseen result is the large proportion of boys and men in attendance, and still more, the fact that they do most of the speaking. One Catholic boy frequently attends who paid his ten cents a month merely for the privilege of feeling that he had part in the tennis. It is taken for granted that the boys have a religious life and that they have a

right to express it. The astronomy class happens to have proved unusually successful; both interest and numbers keeping up during an unusually severe winter. It is conducted by a college girl. An instance of the flexibility of the organization is that a Junior Endeavor branch is conducted by some of the members; and in general anything may be taken up which even for a time may prove of value.

While there is no pledge in any form, there is an ideal which members of the chapter set before themselves: "to further in ourselves, in each other and in the community the growth of all graces of body, mind and heart," and to be guided in this by the Christ of history.

F. S. H.

### Grouping Young People by Age and Sex

BY REV. W. H. MEDLAR, YORK, NEB.

This article simply gives a few facts from experience with the young people of our parish.

Our theory and belief has been that a young people's organization to be profitable must differentiate as to age and sex. Therefore we have organized two Brotherhoods of Andrew and Philip—Senior and Junior. The Juniors are from twelve to sixteen years of age; the Seniors sixteen and upwards. In a year and a half we enrolled about fifty Seniors and thirty Juniors, with an active membership of thirty-two and twenty-two. Each brotherhood has a class in Sunday school, making an average attendance of about forty. The Seniors have also come in large numbers into the Endeavor Society. Not until they were organized by themselves could they be induced to take hold of Endeavor work, but afterward they came in a body.

The young men meet every two weeks. Their line of work is devotional, literary and social. They take up live topics. Frequently experts are called in to address them. The families of the church usually entertain them at their homes. Mutual interest is thus developed. They have only two rules: to pray daily for the extension of God's kingdom among young men; and to endeavor to bring each week one young man or boy under the influence of one church service.

The work with the Juniors is fascinating. They are devoted to their organization. The work is carried on under the supervision of the pastor. Meetings begin with devotions. These consist of Bible drill and memory verses, sentence prayers, brief talks on Bible themes. In response to roll-call the boys give thoughts from the pastor's sermons. A brotherhood pew is maintained at the Sunday morning service. Under the literary work the boys edit the *Brotherhood Star*, which adds interest and develops originality. One minute impromptu speeches are made. Parliamentary drills and social purity work are taken up. Social games, such as military drill, tennis and ball, are used, and refreshments usually follow.

Parallel with the male organizations we have for the girls The Daughters of Ruth, age from fifteen years up. This organization has the same rules as the Brotherhood. It has, however, six departments of work: devotional, literary, social, domestic, musical and athletic or physical culture. Each department furnishes a number at each regular meeting. This plan furnishes great variety, from planning a house, cooking bread, to painting and reading a picture; also the study of the Bible and of great writers and artists.

The young men and the young women frequently visit each other as organizations, and thus a delightful fellowship is provided within the church. These organizations meet every two weeks during nine months of the year. This plan provides ample opportunity for social gatherings in the parish.

The coming fall we expect to organize a

society for the young girls to correspond with the Junior Brotherhood. This, we believe, will complete an ideal system. The quartet of organizations will comprise about 100 solidly organized young people.

Experience leads us to recommend this plan heartily to pastors. It means work, but the fruits are gratifying. As one result the males frequently outnumber the females in our church services, especially in Sunday school. The solid army of young men and boys is an inspiring spectacle. The Brotherhood has held its First Annual Banquet. The average church has resources enough to satisfy the social cravings of its young people, if these resources are properly husbanded.

One need not be afraid of small beginnings in these various organizations. One can never tell whereto they may grow. They will increase almost unconsciously. The assimilation is most delightful.

### In and Around Boston

Dr. Gordon Exalts Honor and Conscience

The Old South again was crowded with a congregation gathered to hear Dr. George A. Gordon's first sermon after his long vacation abroad. His text was Matt. 3: 10, "And even now is the ax laid to the root of the trees," and he dealt with the already accomplished or impending judgment and doom of those who transgress the moral law, pertinent illustrations being drawn from the insurance company officials of New York City and the Russian bureaucracy and oligarchy. He contended that there was crying need for a return by the American people to ideals and habits of discrimination between right and wrong, and for a reaction from the theory of life which made liking and inclination the test of choice. Hopeful as to the ultimate victory of good over evil and asserting the abiding possibility of restoration of sinners who repent, turn from their evil ways and obey conscience and the revelations of the Holy Spirit, he nevertheless made it plain that retribution for all sin is a fact that no man nor nation can escape, and that now is a time when men need to have set before their vision the perils of disobedience of the law of a righteous God. He joined in the rising demand for social justice, for lifting the burdens which oppress many, and for making character the test of all personal or national attainments, but he insists that this higher and nobler social state can only come through higher and nobler individuals.

Dr. Gordon used no manuscript, and had free play for his finest preaching power when pillorying the individuals whose conspicuous offenses are a national scandal. His observation of Palestinian life while on his recent vacation furnished him with color for his vivid exposition of the parable from which his text was taken. That this opening sermon should strike the note of searching discussion of present-day national ethics is a happy omen.

Interesting Developments at Central Church

To one entering Central Church these Sundays and comparing the congregation with that of a year or two ago, a distinct change is perceptible in personnel. The church has not only filled up noticeably, but a large proportion of students, many of them young men, are among the attendants. There has been arranged for the Sunday morning services, for the daily service at half-past four, and for private reading, a course of religious thought upon the general theme of God's Appeals to Man. It will cover the next three months. Each week some one of "God's appeals" will be considered in its various phases, while daily readings in classic and modern devotional literature are suggested for private use. On Friday evenings there will be informal discussion of some of the difficulties which the theme of the week may suggest. Some of the weekly themes are: The Appeal through Nature, The Appeal through Law,

The Appeal through Aspirations, The Appeal through Providences, The Appeal through Character, The Appeal through Christ. The subjects and readings are offered simply as aids to religious meditation, and it is believed that, through this general unity of theme, the church services may be made more distinctly helpful, and that the members of the congregation may be led to unite in personal effort toward a fuller consciousness of God. The addresses at the vesper services will be on the lessons of the different church windows.

The order of service has been remodeled in the desire to have it more fully represent a common worship. The primary, junior and intermediate departments of the School of Ethics and Religion will meet at half-past ten in the chapel, and after the study of the lesson there will be a general half-hour children's service, conducted by Mr. Stackpole. By this change in time children and parents may come and return together. The senior department and young people's class meet at twelve as usual. The latter opened last Sunday under Mr. Stackpole's leadership with an attendance of about forty. The winter's work will consist of a series of informal discussions on The Practical Meaning of Our Lord's Teaching. During the winter months Prof. G. F. Moore will give a series of Sunday noon lectures upon The Great Religions of the World.

The Church of the Disciples

This well-known Unitarian church so long in the South End, and led for so many years by Rev. Dr. Charles G. Ames, occupied for the first time on Sunday its dignified and handsome new church in the Fenway district between Boston and Brookline, which in time bids fair to be Boston's most striking and imposing residential and institutional district, Simmons College, the Harvard Medical School, Mrs. Gardner's Art Museum and the Boston Museum of Fine Arts, being near by. The church cost about \$80,000; is entirely paid for; and in its new location will draw attendants from Boston, Brookline, Roxbury and Jamaica Plain.

Eliot Church Reopened

The historic edifice of Eliot Church, Roxbury, which was seriously injured by a lightning bolt during a prayer meeting last July, has been repaired and was rededicated last Sunday, with special music and a sermon by the pastor, Rev. W. C. Rhoades. Dr. B. F. Hamilton, who ministered here for a quarter of a century, also took part.

A Medical Mission at Berkeley Temple

For some time one or two prominent Congregational physicians of the city have been impressed with the opportunities to render a service through the proffer of medical and surgical aid to worthy poor. And they have organized what is to be known as the Berkeley Infirmary incorporated under the Massachusetts law and having its headquarters at Berkeley Temple, where rooms have just been opened for the reception of patients for two hours daily. The only fee charged will be for medicines and that nominal—twenty-five cents, ten cents or nothing, as the situation of the patient determines. The medical staff will include men of high standing and specialists in different branches who contribute their services. Careful investigation will limit the number of patients to those actually in need. The institution makes no appeal for funds as it expects to be self-supporting but its sponsors desire to make it widely serviceable to the churches, especially to those of our own order. Members of the congregation who are not able to provide needed medical or surgical treatment will be welcome and treated in the out-patient department. The ultimate hope is to make the institution a means of helping the work of the churches generally through attending to their sick poor and thus signify a purpose to meet, in a spirit of courtesy and sympathy, a need which is not fully supplied by the large hospitals. Dr. Samuel Breck will

be the physician in charge and the board of directors include such men as Arthur C. Farley, H. A. Wilder and H. H. Proctor.

#### The Ministers' Meeting

In the absence of Mrs. Florence Kelley, who was to have given an address on Child Labor, Rev. E. Tallmadge Root spoke briefly on Church Federation, Rev. P. T. Farwell read a letter from the Typographical Labor Union, expressing a desire to co-operate with the churches; and Rev. A. E. Dunning compared English and American customs, especially in church work, from observation during a summer pastorate near Manchester, Eng.

#### From the Newton Circuit

The corner stone of the new building at *Newton Highlands* was laid with appropriate ceremonies while many of the people were away for their vacations, and as they return they are greeted by the rapidly rising walls, giving promise of a beautiful and convenient church home.

The two pastorless churches are wisely availing themselves of the services of experienced ministers as regular supplies, while the task of securing new



REV. JAY T. STOCKING

leaders is intrusted to representative committees. Rev. F. S. Hatch will continue his ministrations at *Elliot Church, Newton*, and Dr. J. L. Jenkins, formerly of Portland, has served as stated supply at *Auburndale*. The death of Deacon J. Howard Nichols of Newton will be felt as a loss by many outside his own church and community. His quick sympathy and generous aid were commanded by every good cause.

Rev. E. E. Davidson, the evangelist, who conducted a successful series of meetings last year at the *North Church, Nonantum*, has spent a week there again this fall with good results.

The *First Church, Newton Center*, expects to install its new organ in October or November and thus complete the equipment of its fine building, which it has now enjoyed for a year. The new instrument is to cost about \$10,000, nearly all of which has been secured. The men of the congregation gave a complimentary dinner to the pastor, Rev. Edward M. Noyes, Oct. 3, on the completion of the eleventh year of his pastorate.

*Central Church, Newtonville*, welcomed its pastor-elect, Rev. Jay T. Stocking, Sept. 24, with great joy. Mr. Stocking comes from Bellows Falls, Vt., where his short pastorate of two years was remarkably fruitful. A graduate of Amherst and of Yale Divinity School, where he took the Hooker Fellowship, he has broadened his equipment on the intellectual side by a year's study in Berlin, under Harnack, and on the practical side by three years' teaching of English at *Lawrenceville School* and two years' experience as assistant pastor of the *Church of the Redeemer* in New Haven. During his pastorate in Vermont seventy new members were added to the Bellows Falls Church, fifty-four on confession, and the building was renovated and repaired at a cost of \$2,200. After this thorough preparation and happy experience, Mr. Stocking enters his new field with bright prospects and will be cordially welcomed by the neighboring ministers and churches. E. M. N.

Measure thy life by loss instead of gain;  
Not by the wine drunk, but the wine poured forth;  
For love's strength standeth in love's sacrifice,  
And whoso suffers most hath most to give.

—Selection.

#### New Corporate Members of the American Board

At the Seattle meeting the following men were elected corporate members on the basis of a new system of representation which assigns to local conferences, the majority of whose churches contribute to foreign missions, the privilege of nominating candidates. Their term of service will be five years. If they remove their residence without the bounds of these conferences, their membership in the Board lapses.

##### MAINE

Rev. P. F. Marston, S. M. Came.

##### NEW HAMPSHIRE

Rev. A. W. Vernon, H. C. Holbrook, M. D.

##### VERMONT

Rev. Benjamin Swift, H. M. Stevens, John M. Comstock, D. M. Camp, Rev. L. F. Reed, H. Chester Jackson, M. D.

##### MASSACHUSETTS

Rev. W. E. Strong, F. A. Rugg, Rev. W. W. Doran, Edward S. Rogers.

##### CONNECTICUT

Deacon C. A. Thompson.

##### NEW YORK

Rev. Harry A. Lawrence, Rev. James W. Raine, Charles Lee, Deacon H. B. Olmstead.

##### OHIO

Rev. T. D. Phillips, Rev. Albert M. Hyde, W. I. Chamberlin, S. S. Seearles.

##### ILLINOIS

F. D. Catlin, James Craig, Hon. F. O. Winslow, Rev. Charles L. Morgan.

##### LOUISIANA

Rev. R. B. Sims.

##### MINNESOTA

F. W. Lyman.

##### IOWA

W. B. Whiting, Prof. Arthur Fairbanks, Rev. W. L. Bray, Rev. W. E. Bovey, James A. Smith.

##### MISSOURI

Prof. A. P. Hall.

##### SOUTH DAKOTA

A. Loomis.

##### NEBRASKA

Pres. D. B. Perry.

##### CALIFORNIA

George W. Marston, Rev. R. B. Larkin, Rev. C. G. Baldwin.

##### NEW MEXICO

C. E. Hodgkin.

##### WASHINGTON

Deacon Edwin Eells.

#### New Members of the Prudential Committee

Rev. F. J. Van Horne, Worcester; Frederick Fosdick, Fitchburg; Arthur H. Wellman, Boston.

#### Looking Out For "The Other Fellow"

This is the altruistic motto of a class of young men working for other young men, in Calvary Baptist Church, Washington, D. C. It is known as The Vaughn Class, taking the name of its founder, Mr. F. W. Vaughn, a veteran of the Civil War.

The class began fifteen years ago with five members, whom the leader had picked up in office, store or shop; and it has been recruited in the same way or by inviting young men who visit the church or the class itself, which is made very attractive. It now numbers 250.

The teaching is given in lecture form, few questions being asked. The secretary interviews each visitor, securing his address and inviting him to join. Absentees are immediately inquired after, either by mail or a personal call.

Two minor organizations have grown up within the class, an informal prayer meeting, where the young converts first testify to their new hopes, aspirations and experiences; and the Vaughn Class Club, which serves as a social bond between the members. Its badge bears the letters, V. C. C.

which stand not only for its name but for its watchwords—Virtue, Charity, Courage. The initiation fees and dues constitute a relief fund, which provides flowers and other comforts for the sick and unfortunate.

Over 3,000 young men have been enrolled in this class, many of whom were leading reckless lives when the class got hold of them. A large proportion of them are now scattered in various parts of the world, sober, productive, successful business men. Good fellowship will hold men, in the church as well as in the lodge. Who can measure the value of such a center of influence as this class?

#### Swedish Conferences

The annual conferences of the Swedish Congregational ministers and churches of the Eastern district have just been held in Quincy, Mass. At the first one fifty ministers held meetings for three days. The themes discussed clearly indicate that our Swedish Congregational brethren are taking an advanced position respecting the great practical problems of child training, missionary effort, church organization, ethical development and spiritual growth. Four young men were ordained to the ministry and efforts were made to lift the educational and spiritual standards among the clergy.

Over seventy delegates gathered at the Ecclesiastical Conference, representing fifty-two churches and many missions. Many of these churches have a membership of over four hundred; most of them are self-supporting; and nearly \$6,000 were raised the past year to aid the weaker congregations. Four new churches were admitted to the association. A strong committee was appointed to interest the churches in an effort to raise a fund, and possibly to erect a home for aged clergymen. The president reported that the past year had brought the greatest prosperity that the association had known in its fifteen years' history. The meetings were of a high spiritual order, the workers enthusiastic and optimistic, and the outlook for Swedish Congregationalism is exceedingly bright.

E. N. H.

#### Consecrating a Missionary in Minneapolis

Among the pleasant incidents in connection with Foreign Missionary Sunday in Minneapolis and St. Paul, when the "Congregational fathers" tarried with us on their way to the Board meeting, was the consecrating of a Minneapolis minister to the service of the churches in Africa.

Rev. Charles H. Maxwell, of Windom-Carleton-Hartford training and for two years pastor of the Linden Hills Church, beloved by his people and his brethren, has seen in the foreign field an opportunity for service which seemed to him broader and farther reaching than any work before him in the homeland.

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We were so happy as to have present at this service, for which the people had gracefully prepared, two of the Board's recent Deputation to Africa—Drs. Sydney and Elathan Strong. The former preached on Modern Apostleship and the latter presented the commission of the Board. Both brought the need and promise of Natal vividly before us and made Mr. Maxwell's opportunity loom up before our imaginations. Dr. J. W. Strong presided, Rev. M. B. Morris recited Scripture and Rev. R. P. Herrick offered the prayer of consecration. At the suggestion of Dr. Sydney Strong the church is making a brave effort to sustain Mr. Maxwell as its representative abroad.

R. P. H.

The world over, Independency is in the same mood. Here is a quotation from a speech at the last annual meeting of the Natal Congregational Union. It reflects the South African Congregationalists' temper. "Unless Congregationalism realizes its common brotherhood and common oneness, it will sink into insignificance and finally pass away. . . . What has taken place in British politics must take place also in South African Congregationalism. . . . Unfortunately, the finest characteristic of our churches—their independence—has been, and in some cases still is, their most radical weakness. . . . It is necessary that Congregationalism should be imperialized."

#### Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 9, 10.30 A. M. Reports from the Seattle meeting of the American Board. Speakers, Pres. S. B. Capen and Dr. C. H. Patton.

SUFFOLK WEST CONFERENCE, North Church, Newton, Mass., Oct. 11.

AMERICAN MISSIONARY ASSOCIATION, fifty-ninth annual meeting, Worcester, Mass., Oct. 17-19.

CONFERENCE OF FRIENDS OF THE INDIANS, Lake Mohonk, N. Y., Oct. 18-20.

WOMAN'S HOME MISSIONARY ASSOCIATION, twenty-sixth annual meeting, Park Street Church, Boston, Oct. 25, 10.30 A. M. and 2 P. M.

NATIONAL W. C. T. U., Los Angeles, Cal., Oct. 27-Nov. 1.

WOMAN'S BOARD OF MISSIONS, thirty-eighth annual meeting, Park Street Church, Boston, Nov. 8, 9.

NATIONAL FEDERATION OF CHURCHES, New York, N. Y., Nov. 15-20.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, Memphis, Tenn., postponed to December.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

#### STATE MEETINGS

Additions and corrections should be sent promptly.

Texas,	Oct. 10-12
Arizona,	Prescott, Oct. 12-15
Nebraska,	Chadron, Oct. 16-19
Oregon,	Forest Grove, Oct. 17-19
Colorado,	Denver, Oct. 17-20
South Carolina,	Charleston, Nov. 2

#### Marriages

DOUGHERTY-VILES—In Boston, Mass., at the Venetian, Sept. 6, by Rev. Albert P. Pitch of Mt. Vernon Church, assisted by Rev. M. Angelo Dougherty of Cambridge, father of the groom, Sally Viles of Roxbury, and Harold Taylor Dougherty of Washington, D. C., grandson of Hon. Judge Charles H. Dougherty of New York.

PRATT—CARDWELL—In Brooklyn, N. Y., by Rev. Charles T. Baylis, Rev. D. Butler Pratt of Springfield, Mass., and Mrs. Abbott S. Cardwell of Brooklyn.

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[Adv.]



#### Deaths

DANIELS—In Holliston, Mass., Sept. 23, Rev. Hiram Clark Daniels, aged 90 yrs. A graduate of Dartmouth College and Bangor Seminary, he preached for a time in Maine. A bronchial difficulty obliged him to retire from the ministry, and he passed the balance of his life in Millis and in Holliston.

FLICHTNER—In Ipswich, Mass., July 25, Rev. George Frederick Flichtner, late rector of St. Paul's Church, Englewood, N. J.

FLICHTNER—In Ipswich, Mass., Sept. 26, Clementine Stanwood, wife of the late Isaac Flichtner, M. D., and mother of the late Rev. George Frederick Flichtner.

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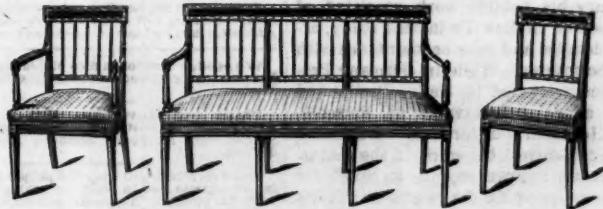
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### Parlor Furniture



This Sheraton Parlor Set has the delicacy and grace which characterize all the designs of this famous cabinet-maker.

It is especially adapted for use in a small room, where pieces of heavier construction, even if of the same dimensions, would give the appearance of occupying more space. The wood is a rich, dark mahogany, inlaid with white holly in a pattern border. The covering is a handsome damask. The whole Set is in the very latest fashion.

Our price for the set complete is but \$80. If sold separately, the sofa is marked at \$42, the arm chair at \$24, and the side chair at \$17.50. It is unusual value for the money.

Sofa, Mahogany frame, seat upholstered in curled hair.....\$39.00

Mahogany Finish Arm Chair, wood back, seat upholstered.....\$8.50

Arm Rocker, Mahogany finish, with inlaid line.....\$8.50

Mahogany Parlor Table, square top, with shelf.....\$10.00

### ORIENTAL RUGS AND DRAPERYES

## Bangor Seminary Opens

Bangor Seminary opened last Thursday with the largest number of new students on the ground in recent years and with two new members of faculty. Professor Lyman gave the annual opening address on The Theology of the Missionary Church, a profound appeal for experience and life in religion. The total enrollment of students for the year will be from thirty-five to forty, exceeding all recent records.

D. N. B.

## THE NEW PROFESSORS

Rev. Warren J. Moulton, the newly-appointed professor of New Testament exegesis at Bangor, is a graduate of Amherst and Yale Divinity School, where he was appointed Hooker Fellow. He pursued post-graduate studies in Biblical literature, and in Göttingen, where he received his Ph. D. in 1898. He then taught in the department of Biblical literature at Yale for four years, and afterwards spent another year abroad, chiefly in travel and study in Palestine. He has been pastor in Athol, Mass., for the past year. His Ph. D. thesis, on The Text of 3 Ezra, was published in a German periodical. He wrote on Passover in Hastings's Dictionary of the Bible, and on the Significance of the Transfiguration in the Yale Biblical and Semitic Studies.

Dr. Moulton's thorough knowledge of Hebrew and Syriac, as well as Greek, his close familiarity with the best German scholarship and no less his careful and judicious quality of mind and the earnestness and sincerity of his religious character and interests give to those who know him great confidence that he is the right man for this responsible work, and that he will do an important service not only for Bangor, but for the cause of New Testament science in America.

F. C. P.

In Prof. Eugene W. Lyman, Ph. D., who succeeds to the chair of theology recently vacated by Professor Beckwith, Bangor Seminary has added to her faculty a young man already making an original contribution to theological thought. The statistical narrative of his career appeared in our issue of June 24, but his vital biography shows why he is so conspicuously well-equipped mentally and temperamenteally to teach the "vivid science of God." He is more than a logician—he is a poet. This was revealed in his editorship of the college literary monthly. He was then responding to the influence of Prof. Charles Garman, the inspiring master of philosophy. Then followed instructorship in secondary schools—and the man who could see and think was approved as one who could also impart. In seminary his notable work consisted of special research in New Testament study, affording a detailed and sane acquaintance with the Holy Scriptures. While in Germany Professor Lyman studied in Halle, Berlin and Marburg, under such savants as Relisch, Jülicher, Hermann and Harnack. In Carleton College and Montreal the work of the maturing thinker was impressive quite as much for its success in gripping the pupils as for its breadth and historical correctness.

A fearless liberal, but irenic because convinced of the waste of revolution, gifted with the sense of humor without which no man ought to be allowed to teach theology, a seer whose Christianity centers in the incarnation, Professor Lyman begins a work which should bear large fruit.

H. A. J.

## Andover Seminary

Andover starts off with fourteen students, six Seniors, two Middlers, three Juniors and two Specials. One student is on a fellowship. Rev. Owen H. Gates, Ph. D., becomes librarian—Rev. W. L. Ropes being librarian *emeritus*. Rev. William Walker Rockwell, instructor in history last year, becomes assistant professor of church history at Union Theological Seminary, New York.

The American Bible Society's agent in Porto Rico reports that the leading Spanish bookstore of San Juan carries a stock of New Testaments furnished by the Bible Society; and that the Roman Catholic priest of Albonito took a Bible from the hands of the colporteur and said to those about him: "This is the Bible that the Church [meaning the Catholic Church] has always had. Only the Church has commented upon it; but after all, what is valuable is the essence of the Bible and not the comments, and any one who refuses to accept this Book is a heretic."

## Religious Notices

*Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.*

**AMERICAN SEAMAN'S FRIEND SOCIETY.** No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries for seamen; tempers homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. G. MCPHERSON-HUNTER, Secretary.  
W. HALL HOPES, Treasurer.

## We Will Make Your Skirt to Order for \$1.50 and Upwards

Provided you purchase all materials here. This department has become one of our most important and best known throughout the entire store. Its character of work has gained for it a reputation par excellence—"Fit and Workmanship Guaranteed" are two of the many reasons for its remarkable success. The convenience it offers to our customers and the notable savings, combined with the magnificent assortments of new goods to select from, are honest reasons why so many women of New England never think of going elsewhere when in need of a Tailored Skirt Made to Order.



Both Europe and America have yielded their best products, and our facilities for buying and distributing

vast quantities of worthy fabrics insure our customers the advantage of exclusiveness as well as the benefit of low prices.

We invite you when next in the store to inspect the many pretty weaves now on display, and to make further inquiries in reference to our Tailor Made Skirts to Order.

**THE DAYLIGHT STORE  
GILCHRIST CO.  
BOSTON'S FASTEST GROWING DEPT STORE  
WASHINGTON STREET THROUGH TO WINTER STREET**

## Wants

*Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.*

**Wanted**, a boarder in nice pleasant and sunny home. References exchanged. Address Box 25, West Medway, Mass.

**Piano and Harmony.** Miss L. A. Maguire, 26 Blagden Street, Boston, resumes lessons after Oct. 1. Special work for young teachers. Evening lessons if desired.

Twelve offices and over 850 people engaged in placing high-grade men in positions paying \$1,000-\$5,000; write for booklet. *Hapgoods*, Suite 508, 309 Broadway, New York.

**Wanted**, in Dorchester or Roxbury, room and board by gentleman who will give and require references. Address with particulars, Dorchester, 40, care *The Congregationalist*, Boston, Mass.

**Pipe and Reed Church and Chapel Organs.** Several good instruments for sale which we have taken in exchange. Send postal card for list. Estey Organ Company, 120 Boylston Street, Boston, Mass.

**For Rent.** A furnished house, pleasantly located eight miles from the State House, near steam and electric lines, will be rented for six months from Nov. 1st, for very moderate terms. Address Drawer 5206, Boston, Mass.

**Now Open.** Bookkeeper, \$1,000. Clerk, \$800. Manager, \$1,500. Supt. Construction, \$2,500. Real estate, \$2,000. Stenographer, \$1,000. Salesman, \$1,800. Write for plan and list. *Business Opportunity Co.*, 1 Union Square, New York.

**Hoxbury, Mass.** A quiet home for elderly ladies and invalids; attractively situated; the rooms are bright and sunny; service of an experienced nurse when needed. Address Mrs. Jane Wood, 37 Bainbridge Street, Roxbury, Mass.

**Wedding Decorations.** Nothing more suitable and satisfactory than Southern Smilax. Small size case, \$3.00, decorates 200 square feet. Other cases in like proportion. Address Ladies' Union, Central Congregational Church, Atlanta, Ga.

**Round Trip Tickets Boston to Halifax** can be obtained for subscribers of *The Congregationalist* and their families for \$6.00. This does not include state-meals—just the passage. Address Halifax, *The Congregationalist*, Boston, Mass.

**Those wanting to spend time in Boston**, attending religious services, or to get more preparation to do religious work, will find it to their social, financial and religious advantage to come to the Boston Evangelical Institute, Revere. Address Rev. J. P. Birby.

**Wanted.** Boarders for the summer, beginning June 15th, at Breezy Hill House and Cottage, on an estate of 400 acres. Golf, tennis, etc. Farm supplies—vegetables, milk and cream. Send for illustrated booklet. Mr. or Mrs. Eben Fish, P. O. address, Lisbon, N. H.

**Successful, Experienced Young Pastor** in coast city desires change of climate. An inland city field of earnest, united people will find an excellent preacher and pastor of ability and zeal. Highest testimonials. Address Polmane, 40, care *The Congregationalist*, Boston.

**Position Wanted.** A cheerful and truly refined young woman of considerable experience, a real home maker, would like a position as governess. She would like especially to go West or South with some family now in New England. Address C. A. B., 40, care *The Congregationalist*, Boston, Mass.

**Normal Classes and Sunday School Teachers' Meetings.** A young minister "without charge" residing in Boston, a successful teacher and Sunday school worker, would like to conduct normal or teacher-training classes and weekly teachers' meetings. Address "Teacher," 40, care *The Congregationalist*, Boston, Mass.

**Book Bargains.** Century Library of Music, New International Encyclopedia, Century Dictionary, Stoddard's Lectures, Larned's History for Ready Reference, International Critical Commentary, Standard Dictionary, etc. *Beacon Light of History* and Stoddard's Lectures wanted. Address Book Exchange, 40, care *The Congregationalist*, Boston, Mass.

**FOR** all kinds of **Church and Sunday School Records and Requisites**, no matter where published, send to the **Congregational Bookstore** at **Boston or Chicago**.

## Our Readers' Forum

## Maybe He'll Ask It Next Time

There is one other question which Rev. Mr. Stelzle should have put to the laboring men whom he consulted in regard to the reception of money from Mr. Rockefeller by the A. B. C. F. M. It is this: Are you a contributor to the A. B. C. F. M. or to any similar organization in any Christian denomination?

C. CAVERNO.

## Let Us Have a Fresh Baptism of Brotherhood

If I should write that in travelling over Montana and Idaho I had run across a talented and consecrated Congregational minister utterly heartbroken and discouraged because of the failure of his fellow-ministers in the East to stand behind him in his heroic endeavor, because he was left to struggle alone in dire poverty against overwhelming odds, I presume a dozen hearty responses would appear in the next issue of *The Congregationalist*, assuring that brother he could have anything he wanted in the way of sympathy and help. Several churches would at once take up collections for the man, and some benevolently inclined individual would start a fund in *The Congregationalist* to which several hundred other benevolently inclined individuals would promptly and cheerfully contribute. If I write that practically all our ministers in Montana and Idaho are in this plight, I wonder if the response will be proportionate to the greater need.

This is exactly the case. I have just met these men in their state meetings. I have talked with them personally. I have traveled with their superintendents and I have obtained a first-hand knowledge of what it means

in these frontier fields for the C. H. M. S. to have its receipts steadily decline during the past few years. It means a tragedy out here. These men who have come from our best homes, educated in our best colleges and seminaries, choosing the mining camps and the ranch towns for their fields, thought they had a great patriotic and missionary denomination behind them. Today they solemnly face the fact that they have been forgotten, deserted, considered of no account by the pastors and people of the East.

Is it any wonder they are heartbroken, that they begin to question if Congregationalism is of any account? I saw them sitting there in the Idaho Association crying over the situation, and I cried with them. Old Dr. Kingsbury, their superintendent, every inch a bishop and father, pleaded with them so tenderly to hold on and not be discouraged. He said, "You have behind you the prayers of the Eastern churches and underneath you the arms of the everlasting God." I said to myself, "I am not so sure of those prayers." I doubt if the Eastern churches are doing much praying for these men except in a very general way. If they did the situation would be remedied speedily. This is a severe indictment, but who can challenge its truth? Out here they have about come to the conclusion that Congregationalists have quit, that we have come to very end of aggressive Congregationalism, that henceforth it is to be every church for itself. That is their interpretation of the situation. It may be wrong. I believe it is. But we can hardly blame them for feeling so.

I write these things the more freely because my province now is the foreign work. I have been talking of the glorious triumphs of Christ abroad through the American Board, and these dear brethren have smiled through their tears and said: "We will rejoice in your success. It is our success, and we will have a hand in it if we are to continue at all." They believe the greater work will help the lesser, that the

missionary spirit in the churches will tone up all the churches are doing. They are the right sort, these Congregational pastors out here. But when are our pastors in the East going to do the square and brotherly thing by these men? I believe our pastors have it in their power to change the whole missionary situation at home and abroad in one year. If we can't place this glorious missionary enterprise on its feet for the sake of Christ, let us at least do it for the sake of our brethren. I plead for a new baptism of brotherliness.

CORNELIUS H. PATTON.  
Pocatello, Ida., Sept. 24.

## The Advance of the American Negro

Within forty years of only partial opportunity, while playing as it were in the back yard of civilization, the American Negro has cut down his illiteracy by over fifty per cent.; has produced a professional class, some fifty thousand strong, including ministers, teachers, doctors, lawyers, editors, authors, architects, engineers, and all higher lines of listed pursuits in which white men are engaged; some three thousand Negroes have taken collegiate degrees, over three hundred being from the best institutions in the North and West established for the most favored white youth; there is scarcely a first-class institution in America, excepting some three or four in the South, that is without colored students who pursue their studies generally with success, and sometimes with distinction; Negro inventors have taken out four hundred patents as a contribution to the mechanical genius of America.—*Kelly Miller, in As to the Leopard's Spots.*

Religion is a recognition of the supersensuous in some form arousing the emotion and reacting on the life.—*G. C. Cressy.*

THE CONGREGATIONAL EDUCATION SOCIETY.  
A BUDGET.

In order to carry on its work for the present year ending June 1, 1906, the Society needs:

**\$10,000.** To train preachers, teachers and workers among foreign-speaking peoples East and West. This work is carried on in institutions at Chicago (Ill.), Cleveland, Oberlin (Ohio), Springfield and Revere (Mass.).

**\$30,000** To maintain and endow colleges on the Society's list.

**\$25,000.** To maintain and endow Christian academies.

**\$20,000.** For Mission schools in Utah and New Mexico.



MORMON BOYS



SOME NEW MEXICO CHILDREN

## NEW WORK

## SHALL IT BE TAKEN UP?

**\$1,000.** For work among Congregational students at Western State Universities.

**\$2,000.** To open Mission schools in Cuba, to reinforce the evangelical work conducted by the Congregational Home Missionary Society.

Checks and contributions may be sent to the Treasurer, S. F. WILKINS, 612 Congregational House, 14 Beacon Street, Boston, Mass.

The Directors of the Congregational Education Society,

EDWARD S. TEAD, Secretary.

## State Meetings

### The Maine Conference

Beauty and common sense conspicuously marked the session held at Gardiner, Sept. 26-28. The element of beauty was provided in part by the edifice. Its liturgical audience room, newly frescoed in soft tints, is nobly mated to a parish house that quite violates traditions of Congregational ecclesiastical architecture—with its wealth of cozy corners, easy chairs and open fireplaces, its choice pictures, its general aspect of "home-ness." But what the delegates talked about most was another noteworthy factor in the impression of beauty—a vested choir! Think of it—and in Maine, too! Sixty young men and women in black caps and gowns and wearing white stoles marched down the aisle and filed into the choir stalls as though it were a cathedral. Those stoles are interesting. Rev. Langdon Quimby uses them because he believes in the spiritual ministry of vestments; but he uses them so freely—staggering his Anglican friends by giving one to each singer—because he believes in the Protestant doctrine of the priesthood of all believers. The conference "resolved" that it enjoyed the choir, and the practical questions concerning it that Mr. Quimby had to answer showed that it set some ministers "thinkin'."

The element of common sense was beneficially present in frequent "recesses," dignified on the program by heavy type, but more conspicuously in the plan of entertainment suggested by the committee of arrangements,—delegates to receive only lodging and breakfast at their entertainers' homes and to pay for their own dinners and suppers. Despite the warning that they would have to bring their pocket-books, they came in as large numbers as usual, and the committee's formula for transforming the housekeepers of the entertaining church from all-day Marthas into part-of-a-day Marys so satisfied the conference that the method bids fair to become a fixture. Besides beauty and common sense, there was hospitality, lots of it and of the genuine sort.

The moderator was Rev. Charles Cutler of Bangor, whose tactful "conducting" of the program—for in his opening remarks he likened the moderator to a railroad conductor whose task it was to bring in his trains on time and especially the heavily-loaded ones—contributed much to the success of the meeting. The Gardiner pastor welcomed the delegates to many good things, including "the idea represented by our church equipment, viz., that the church should be the center of all the best activities of a community."

Corresponding Sec. E. M. Cousins of Thomaston reported a decrease of from 10 per cent. to 20 per cent. in benevolence last year, but a gratifying number of additions to membership, 1,044—the largest total for seven years. The preacher was Rev. G. C. DeMott of Bath. Christ's double commandment of love to God and man gave him his message. A man who is not public spirited, he said, is not a true . . . Christian. We must push the parable of the Good Samaritan a step further—not contenting ourselves with helping the man who has been robbed, we must try to make world in which it will be impossible for a man to be robbed.

After the sermon came four addresses on work for the young. Rev. E. L. Marsh of Waterville commended to ministers the study of pedagogy. A professor of pedagogy, William T. Foster of Bowdoin College, followed with a discussion of the Sunday school, and was far more lenient than professors of pedagogy are wont to be with this theme. One of his keen epigrams asserted that a minister without some fun on his reading table was likely to be a failure in working with young people. Christian Endeavor was warmly "appreciated" by Rev. C. A. Wight of Hallowell. Rev. Edward Keedy of Cumberland Mills

pleaded for inspirationalism as against institutionalism, basing his plea on the principle that "character is caught, not taught."

The address that appropriately followed the first appearance of the gowned choir was on Forms of Christian Worship. In it Rev. Raymond Calkins of Portland spoke a convincing word for the so called "liturgical movement." Noting that it is exceptional to find a Puritan congregation that can assemble in silence, he recommends a ten-second silence before and after each church service. The Congregational pew holder must be transformed into a worshiper. President Beach of Bangor Seminary interpreted the spirit of Aggressive Congregationalism under the heads of God, Light, Freedom, Self projection and Cost, and made us proud of our Puritan inheritance.

The Maine Missionary Society presented reports showing the organization to be as active as ever in redeeming and re-redeeming needy populations. The necessary steps were taken looking to the closer union of the state and national home missionary work, and graphic messages of cheer from the various fields were brought by Rev. Messrs. C. F. Sargent, W. B. Hague, C. H. MacElhiney and W. G. Mann. Later the newly-elected professor of theology in Bangor Seminary, Prof. E. W. Lyman, spoke on The Theology of the Missionary Church. As his audience accompanied him through his profound dissertation, their first comment was, He is devotional and Biblical; their second, His heart has good eyes. Missionary fruitfulness is the touchstone of the theology. Christ came to ethioize religion, to teach us that the ethical is the supernatural.

The women's missionary meetings followed in such swift succession that a request for a hymn elicited the response, "We haven't any time to sing." Meanwhile, to the ministers in the church above, Pastoral Methods were unfolded by Rev. Walter Fiske of Auburn, a master in parish organization. The Glories of Preaching were set forth by Dr. Smith Baker of Portland, and about the time that he was thundering, "An unexcited man in the pulpit is never a successful preacher," a representative from the meeting downstairs softly crept into Dr. Baker's audience and spread a rug over the ventilator in the floor. Rev. T. P. Williams of Searsport reminded us of the need of greater fellowship among the churches; and Rev. Clayton Boothby of Madison traced the relation of the Church to practical citizenship.

It was now time for the Maine Charitable Society to consider the claims of the aged and decrepit ministers, but sounds which penetrated the church walls from the street betrayed the presence outside of a host neither old nor infirm. They were the vanguard of the 175 public school children who a half hour later flocked in to hear an original illustrated fairy story, by Rev. Herbert Jump of Brunswick. At the end of the children's hour the young people were dismissed and the storyteller explained to the older people what he had attempted in his sermon-story and why he did as he did. A minister ought to learn how to prepare stories for his children as well as sermons for his adults—and the perfect theological seminary will help him cultivate this art.

Wednesday evening afforded Secretary Harbott an opportunity to present the cause of the Maine Missionary Society and President Hyde of Bowdoin College, an hour in which to interpret the essentials of Christianity, viz., a reverent recognition of one great Good Will, and a democratic attitude toward all persons. Into these phrases a philosopher translated the double commandment which had been the text for the conference sermon. Incidental to his discussion President Hyde quoted from a recent diocesan address of the Episcopal bishop of the state to the effect that Congregationalism had failed in Maine. The

audience listened breathlessly and then, as the speaker differed from the bishop somewhat vigorously, burst into applause.

Thursday morning was employed in business and in hearing three papers. Rev. Richard Clapp of Farmington, spoke on Sunday as a Day of Worship, Rev. C. A. Moore of Bangor, on Veneration and Dominion—in which phrases of Ruskin for the third time the double commandment of Jesus was explicated—and Rev. Carl Gates of Saco, on The Reunion of Christendom. Prof. H. L. Chapman of Bowdoin College, was elected moderator for 1906.

And then—rest, open air and music! For the conference adjourned on an excursion to the National Soldiers' Home at Togus. Here preachers and laymen chatted with some of the 2,000 veterans in blue, or listened to an excellent band of music, or watched with surprised curiosity the strenuous movements of four over-busy barkeepers in the canteen, who fought the corporate thirst of the colony in what was almost a losing battle, secure meanwhile in the consciousness that they were operating the only legitimate saloon in the prohibition state of Maine.

At the banquet, Editor Burleigh of Augusta, Rev. P. F. Marston of Lewiston and Rev. Telesphore Taisne of Auburn talked respectively of the Press, Woman, and the Silver Bay Missionary Conferences. The pastor of the Gardiner church closed with an impressive farewell to the delegates.

The address which fittingly concluded the program was by Dr. John Bascom of Williams-town, Mass. Its breadth and depth were the more enjoyable because relieved with an artistic deftness of illustration and not a few sparkles of wit. He pointed out how the Present Crisis was driving the Church from a religion of creed into one of practical ministry. Christian creeds have never expressed ethical principles. Their light, like that of the trolley car, has been brightest when there was least spiritual motion. You cannot enter the kingdom of God by merely believing a creed. A man enters that kingdom by helping to build it—which, after all, serves as a pretty clear statement of the dominant note in all the discussions.

CASCO.

### North Dakota

Fargo gave a cordial greeting to the association, Sept. 20-22, through its mayor and the Methodist pastor, who in the name of the city and the Church of Christ welcomed the hosts of our Israel. The warm welcome of Dr. and Mrs. Dickinson, model hosts, who placed the parsonage and everything else they had at the service of their guests, a church beautifully decorated with flowers and the colors of the nation, a fine program largely the work of Dr. Dickinson, enthusiastic delegates, the city in all the glory of flowers and trees untouched by frost and perfect weather—all added to the charm of the meeting.

Salient features were a visit to Fargo College at chapel hour with addresses—one from former president G. B. Barnes, who was warmly received—a social hour with supper at First Church, with its graceful hospitality, an address from Dr. Washington Gladden in the crowded opera house, upon Our Churches and Their Needs, with greetings from Dr. George of Chicago Seminary, who described the qualities of the true minister.

Sunday schools received thoughtful attention. The church grows as much by the nurture of the Sunday school as by evangelism, especially in the case of the children of Christian families. The Sunday school needs endowment, improved methods of teaching commensurate with those of secular schools. The loss of interest in children, as they graduate from the primary department with all its love and care into the main school, must be guarded against; for here is the leak in our schools.

We are a missionary state. With population rapidly increasing; with 500 miles of new railway built this year and with fifty new towns, home missions are at a standstill on account of the home mis-

Continued on page 502.

(Publisher's Department)

# Report to the People

"How are you coming on?" a prominent man inquires about the movement for Industrial Peace.

It's not exactly an easy job to stop strikes, insure steady work in the factories or prevent interference with electric and railway transportation, but a practical working plan has been discovered and is now being applied in town after town.

Yes it works, and works in a sturdy, dependable and result-producing way.

The actual operation is worth more than a hay wagon full of theories. Step by step the conditions were met and the problems solved. The labor unions assumed the form of trusts for the sale of labor. They seek better conditions for workmen but are generally managed by men for personal money-getting and these men hold their power by forcing up wages as high as the public will stand. That in a way is right enough, but the methods are oppressive.

They use persuasion, threats, intimidation, assaults, violence and various means to force workmen to join the trust, for large membership means power and large incomes to the manipulators. Then when these trusts became powerful enough the common people were treated to a most extraordinary display of oppression and tyranny.

Industries have been stopped causing loss of literally hundreds of millions of dollars to owners, work people and the community. Property has been burned, blown up and wrecked in other ways. Tens of thousands of American citizens have been assaulted and hundreds have been murdered by these labor trusts in their bloodthirsty efforts to force all the rest of humanity to implicitly obey their "orders."

These outrages have been from 10 to 100 times the volume of the overt acts toward the Negro, that brought on the Civil War. We spent money enough to almost bankrupt the nation and the precious lives of fathers, brothers, sons and husbands enough to people it in that struggle to avenge the wrongs and insure the liberty of the black man. But the white slave of the labor trust—what about him? What about the losses, abuse, tyranny, assaults and murders? What about the thousands of decent white men and women, tied hand and foot, unable to work, move or act, except by contribution to and with consent of the trust? Human liberty and constitutional rights of an American citizen are denied them. It got so bad people were afraid to openly protest against the tyrannies because of the "black hand" style of far-reaching acts that made life a misery or wiped out the individual altogether.

Then it dawned on some of us that the people—the 780 out of every 800—were not members of the labor trust but really had to bear the oppression of the minority and be ruled by them. There are only about 20 union members in every 800 citizens. But the compact organization of the few made it possible for the labor trust, in many cases, to force their tyranny on the unorganized majority. The next natural thought was *organize the people for their own protection*.

That was an inspired thought.

So to put it into practical operation a big convention in Chicago two years ago formed the Citizens' Industrial Association of Amer-

ica. It progressed slowly for, however badly hurt, people do not quickly understand practical reforms. But one after another towns organized associations for protection and found they got it. In July, this year, the National Association headquarters was moved to New York and the work has been growing rapidly. Many more organizers are needed that the operations be rapidly extended. But any town or city can set up a good practical association by some one man who has the interest of his town at heart, calling a few property owners together. Elect temporary officers, send to the National Association for constitution, by-laws and detailed instructions, then have a larger meeting and permanently organize. Select a good working official who can interest others and build up the association. The cost is practically nothing if the active man will give his time, although it has been found best to pay a salaried man who will do things. Every merchant becomes interested because he prospers best when the factories are going; every clerk, doctor, lawyer, manufacturer, teamster and independent workman likewise. Even the thrifty, law-abiding union men will help in enforcing industrial peace and maintaining the law if they can be assured freedom from union punishment, and the Citizens Association can in a practical way insure that. How do we prevent strikes?

Each local Citizens Association is thoroughly in earnest in demanding that no strikes occur, but all differences be placed before the local "Industrial Jury," made up of equal numbers of workmen and employers. The findings are made public and thus the voice of the people is expressed, carrying with it public opinion, that greatest of all powers in this country.

#### Does it work?

You should see the results. Do the working people want steady work and steady wages? Do the merchants, clerks, lawyers and teamsters as well as other citizens? Do the manufacturers appreciate steady peace? Do the railroad owners care to have each town on the line humming along day by day and the railroad employees living in satisfied peace? Is it worth while for people in a community to enjoy a steady flow of prosperity in place of the badly broken condition of industrial warfare now and then fixed on many communities? To produce effective work the National Association must have financial means to carry the clerical force and employ a small army of competent organizers in the field. Some prominent men, keen to detect the practical workings have contributed liberally. Manufacturers can afford to contribute from \$100 to \$10,000 each. "A strike is as bad as a fire," and this is simply a very easy and certain form of strike insurance. Merchants can well afford to expend \$5 to \$25 a year towards the work. Philanthropic people with a motive for helping their fellows can invest their "public good" funds in no more practical way, and the working man and common citizen of small means who feels a desire to do his little share towards a great national movement for Industrial Peace, can send \$1, fifty cents of which makes him a member at large of the National Citizens Industrial Association and the other 50 cents pays for the *Square Deal*, the monthly magazine devoted to the work. The *Square Deal* tells in plain words

what a square deal is and applies that principle to everything it prints. Each month the current questions of the day are treated and commented on, analyzed and clarified so that the "Common Man" may get facts! facts! facts!!!

The rank mental poison spread among workers and the public generally by the yellow journal and the violent labor papers, seems to rot the mind of the steady reader until it has about as much capacity to think sanely as a worn-out rubber shoe. Anarchy and law-breaking is being taught by these riot-breeding papers to such an extent that any thoughtful man would be startled to know the facts. The condition of unrest is cultivated by the yellow and labor papers, constantly teaching the wage-earner to hate every man who owns a house or has saved a dollar. The outbursts of rioting and violent talk against police protection, the civil courts and all officers and laws that exist for the protection of the common people, shows plainly the tendency towards Socialism and anarchy which will grow like weeds in an uncared-for garden. Men who have regard for the sacred mantle of liberty fought for, won and handed down to us, are patriots enough to stand together and save this fair America from the chaos hinted at by the lawbreakers. But they cannot give force to their views acting as individuals. Organization must meet present organization with superior force. When the citizens are organized they do the work and insure industrial peace. It is the business of the National Citizens Association to organize local associations in every community. Experience has taught the way and the results show how practical the methods are. Are you a patriot? Do you believe in steady industry? Do you want the common people to have the organization and power to rule notwithstanding the "orders" and manipulations of the labor trust or any other trust? Do you believe in maintaining the law and insuring industrial peace? If so, be you merchant, workman, clerk, lawyer, teamster or railroad president join the Citizens Industrial Association. It costs you 50 cents to be a member at large and 50 cents for the monthly publication, the *Square Deal*, which keeps you alive as to facts. Send \$1 bill in envelope, it's safe, almost without fail. If you have any doubt send money order. Do your little share, and if your further interests are worth insuring, send in addition a properly computed sum for the work. If you are big enough mentally to build a big business, you have mental caliber sufficient to tell you what to do.

Will the money be honestly handled? The association put the writer at the wheel to steer the ship and I am "most always around" and do not hesitate to give my personal guarantee, that when the finance committee make the semi-annual inspection, we will, like Uncle Abe Lincoln when he kept post office up at Salem, have properly receipted bills and the balance of the money to a cent, "in the soot." I receive no salary or other compensation and expect none. Now, then, the practical working machinery for industrial peace is placed before you. Some good men are furnishing fuel to run it moderately. By liberal support it can be made a national power for general peace.

C. W. Post, President.  
St. James Building, New York, N. Y.

## North Dakota

[Continued from page 500.]

sionary situation. It is unfortunate that North Dakota did not grow in other years than these of home missionary poverty. Sunday schools and churches have been organized, but in diminishing numbers. The larger work of missions was represented by Dr. Channon, fresh from the meeting of the American Board and by Miss Logan, both of Micronesia. The call, the need and the success of missions make a strong appeal and the very prosperity of the work creates a debt which a less prosperous year would have avoided.

A continual undercurrent of the meeting impressed one with the sense of great need of a spiritual uplift for the churches of the state and country; that the churches are not in close touch with men; that many reforms have their strength outside of the Church and that the Church does not hold spiritual leadership. Our denominational growth is slow; the fact that other denominations grow as slowly gives us no comfort; there is a falling off in benevolences; there is lack of interest in foreign missions at a time when their need and success are proven. We may correct some of these evils by special contrivances; but the great need is that the Church see the pre-eminent value of truth and honesty and love and the fear of God; that the spiritual shall not be sacrificed to the commercial. Our philosophy of life must exalt these great virtues. When we say that we need a revival we do not know how much we need it. Benevolences will increase not by allying ourselves with rich men who have stolen money, but by humbling ourselves before God and getting the spirit of the Master. Thoughts like these struck a responsive chord, especially in the address of Dr. Gladden, which was temperate and statesmanlike.

Theological questions, though in the background, yet appeared. Our interest is practical and not theoretical and insists upon loyalty to Jesus Christ. The teacher must above all things be honest. If he holds to the old views, he must preach them, and their relation to his experience will give them power. If he accepts other truths, he must speak them. Honesty, sincerity, ability to distinguish between the ephemeral and the abiding must characterize the preacher if he is to have power.

The question of civic righteousness, of the need of control of corporations which defy law and other matters related to the political community received attention and awakened enthusiasm. We are sympathetic towards the great movement for Church union, but believe first in federation and that union must be a slow process of evolution.

Educationally a strong sympathy with state schools appeared. They have a fine opportunity to reach the young whom the Church cannot touch. The great body of teachers implant fine ideals of conduct, appealing to the best examples of history including the personality of Jesus, and we should appreciate and help in their work of education which is essentially religious. Education, especially as represented in the college, raises up leaders who will save society. The universities of Russia keep alive the spark of liberty. College bred men now in public have commanding influence.

Music of a high order was furnished under the direction of Prof. Wallace W. George of Boston, who has just commenced his work as director of the conservatory in Fargo College. The meetings brought spiritual uplift to city and state and we trust will prepare us for the religious awakening we so greatly need.

J. H. M.

## Promoting the Simple Life

We want a movement for putting ostentation out of fashion. It should in every possible way be brought home to people that to concentrate attention on outside display is a confession of internal emptiness. If pride is to come in, let the pride

be in the possession of resources, both economical and mental, which go beyond the external appearance. John Bright, exhorted, early in his career, to dress more fashionably, wanted to know why. He could see no use for it in Rochdale—where everybody knew him, nor in London—where nobody knew him. How infinitely easier, as well as more dignified a mental condition, that of the man who lives below the style which his income would allow, calmly secure in the knowledge of his own resources, and amused meanwhile by the false valuations which his neighbors may be putting on him, as compared with the people who spend their last penny in the frantic attempt to keep up with the class that is one step above them!—Selected.

Charles H. Smyth, professor of geology, leaves Hamilton for Princeton College.

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## A New Kind of Undergarment that is Fast Coming into Universal Use.

In the stores this winter may be seen the new style of underwear made by the Utica Knitting Company, and known as Vellastic Utica Ribbed Fleece Underwear.

By reason of its low price—fifty cents a garment—and its superior quality, this line of underwear is coming into great demand.

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Men's and women's garments at 50c. each; children's sizes in union suits 50c., in two-piece suits, 25c. the garment.

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## Church and Ministerial Record

## Calls

ACHENBACH, SOLOMON T., Oberlin Sem., to E. Barre and Orange, Vt. Accepts.  
 BEACH, SAM'L J., Clarion, Io., to Redfield, S. D. Accepts.  
 BLOMFIELD, EDW. A., Yale Sem., to assistant pastorate, First Ch., Muskegon, Mich., with special reference to work among the young people, and with charge of a suburban mission. Accepts.  
 BOHN, HARRY F., Verdon, Neb., to Hutchinson, Kan.  
 BOSARD, WESLEY B., Lebanon, Mo., to Grandin. Accepts, and is at work.  
 BOSWELL, WM. A., Wichita, Kan., to Longton.  
 BULLARD, F. LAURISTON, Saratoga Springs, N. Y., to Brandon, Vt. Accepts.  
 CAPSHAW, BENJ. P., Mansfield, N. Y., accepts call to Canton Ch., Baltimore, Md.  
 CLEAVER, GEO., Kenton, Mich., to Marquette Presb. Ch. Accepts.  
 COLLINS, ERIC (M. E.), Chippewa Lake, Mich., to Hersey and Chase. Accepts.  
 DEAN, EDWIN B., Clinton, Io., to First Ch., Northfield, Minn. Accepts, to begin Nov. 1.  
 GALE, J. A., Moody Inst., Chicago, Ill., to Mio and Luzerne, Mich.  
 GOODRICH, LINCOLN B., Marlboro, Mass., to Trinitarian Ch., Taunton.  
 HALL, F. L., Stockville, Neb., to Danbury, for one year. Accepts.  
 HENRY, F. EDMONDS, to remain a second year at Syracuse, Neb.; also to Garner, Io. Accepts the latter.  
 HOLLY, J. B., to Third Ch., Los Angeles, Cal. Accepts, and is at work.  
 JOHNSON, JOHN M., Lake Charles, La., to West End Ch., Los Angeles, Cal. Accepts.  
 KENISTON, GEO. N., Elmwood, Ill., to Danville. Accepts.  
 KENT, WM. H., Edelstein, Ill., to St. Paul's Ch., Chicago. Accepts.  
 MCLAREN, JAS. H., W. Pullman, Chicago, Ill., to Greeley, Col. Declines.  
 MORGAN, JOHN W., Ceredo, W. Va., to Lagonda Ave. Ch., Springfield, O. Declines.  
 OSGOOD, LUCIAN E., Sturgeon Bay, Wis., to Lake Mills. Accepts.  
 RICE, ALBERT R., Sedgwick St. Ch., Chicago, Ill., to Shiocton and Ellington, Wis.

ROBINSON, WM. A., to permanent pastorate at Geddes Ch., Syracuse, N. Y., where he has been supplying for a year. Accepts.  
 SCHUMAKER, WM. W., Bronson and Bethel, Mich., to Orland, Ind. Accepts.  
 SCOTT, C. W., Mio, Mich., to Lawrence. Accepts.  
 SWEET, MILO J., Hartford Sem., to Hudson, Mich. Accepts.

TOWNSEND, MORRIS B., Highland and Hartland, Mich., to Dundee. Accepts.

VAUGHAN, STEPHEN, gen. missionary of Michigan H. M. Soc., to Ross and Sturges Memorial Chs., Port Huron.

WYCKOFF, HERBERT J., Chelsea, Vt., to S. Glascowbury, Ct.

YOUNG, JAS. C., Baker Ch., E. Boston, Mass., to New Sharon and Farmington Falls, Me. Accepts.

## Ordinations and Installations

CAWARD, OLIN M., o. Bethesda Ch., Brooklyn, N. Y., Sept. 27. Sermon, Rev. S. P. Cadman, D. D.; other parts, Rev. Messrs. C. J. Allen, L. R. Dyott and Drs. Chas. Herald, N. D. Hillis and R. J. Kent.

JONES, CARL S., o. and i. Webster Groves, Mo., Sept. 21. Sermon, Rev. H. W. McLaughlin, D. D.; other parts, Rev. Messrs. A. K. Wray, D. D., W. M. Jones, Ph. D., D. M. Skilling, D. D. (Preb.), C. S. Mills, D. D., and E. B. Allen.

MAIN, A. W., i. Point St. Charles Ch., Montreal, Que., Sept. 11. Parts, Rev. Messrs. John McKittrick, Hugh Pedley, E. H. Tippett, Wm. Monroe and H. G. Kice.

STEAD, JAS. R., i. Morgan Park, Ill., Sept. 21. Sermon, Rev. John Faville; other parts, Rev. Messrs. J. H. McLaren, W. B. Thorp, F. G. Smith and C. A. Vincent.

WARKENTIEN, EMIL, Chicago Sem., o. Sherrill, Io., Sept. 13. Sermon, Rev. Herman Ficke; other parts, Rev. Messrs. M. E. Eversz, Wm. Loos and C. A. D. tters.

## Resignations

BARNES, HENRY J., Coral and Howard City, Mich.

BELLDIN, ORIN N., Mulliken, Mich.

BULLARD, F. LAURISTON, Saratoga Springs, N. Y.

DAVIES, THOS. D., Newfane, Vt.

DEAN, EDWIN B., Clinton, Io., after more than six years' service.

DICKINSON, CHAS. H., First Ch., Fargo, N. D.

FITCH, CHAS. N., Laingsburg and Victor, Mich.

HARRBRIDGE, EDW. H., Leroy, Mich.

HAWKES, E. F., Onondaga, Mich.

JACKSON, JOHN C., Eastwood Ch., Columbus, O., after 11 years' service. Has united with the M. E. Church, and received appointment to Portsmouth.

KEELER, A. B., Tripoli, Io. Will study one year in Dr. White's Bible Training School, New York City.

KENT, WM. H., Edelstein, Ill.

RICE, CHAS. J., Thawville, Ill.

SEAVIER, CHAS. H., Rockford, Mich.

STRAYER, LUTHER M., Hartford, Vt.

VINCENT, CORWIN D., Mancelona, Mich.

YOUNG, JAS. C., Baker Ch., E. Boston, Mass., after nine years' service.

## Dismissals

STOCKING, JAY T., Bellows Falls, Vt., Sept. 7.

## Personals

LANDERS, WARREN P., and wife, who have recently removed from Sutton, Mass., to a new charge at Westport, Ct., were presented with a dinner and tea service at a farewell reception tendered by friends in Sutton.

WRIGHT, GEO. F., closes, Oct. 1, two years' service as acting pastor at Scotland, Ct.

## American Board Personals

## COMMISSIONED FOR SERVICE

MAXWELL, CHAS. HENRY, Linden Hills Ch., Minneapolis, Minn., to the Zulu Mission, Africa, Sept. 10.

## SAILING FOR THEIR FIELDS

BARKER, MISS ANNIE M., from New York, Sept. 1, to Constantinople, Western Turkey.

BARTLETT, SAM'L C., and family, from Seattle, Sept. 20, to Sapporo, Japan.

BENNETT, Rev. and Mrs. HENRY J., from Seattle, Sept. 20, to Okayama, Japan.

BROWNE, Miss ALICE SEYMOUR, from San Francisco, Sept. 27, to the North China Mission.

BUSH, Miss CAROLINE E., from Boston, Sept. 16, to Harpoot, Eastern Turkey.

CLARK, CYRUS A., from Seattle, Sept. 20, to Miyazaki, Kobe, Japan.

DEWEY, Mrs. SERAPHINA S., from Boston, Sept. 16, to Mardin, Eastern Turkey.

DEWEY, Miss DIANTHA L., from Boston, Sept. 16, to join the Eastern Turkey Mission at Mardin.

DODD, Miss ISABEL F., from New York, Sept. 2, to Constantinople, Western Turkey.

Continued on page 504.

## On Your Savings

INVESTORS seeking a little larger return on their money than 3 or 4%, while being assured that their savings are in safe, careful hands, will be interested in the "Certificate" Plan of the INDUSTRIAL SAVINGS AND LOAN CO.

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## Church and Ministerial Record

[Continued from page 503.]

EMRICH, Rev. and Mrs. R. S. M., from Boston, Sept. 16, to join the Eastern Turkey Mission at Mardin.  
 GORDON, Mrs. M. L., from Seattle, Sept. 20, to Kyoto, Japan.  
 HOWLAND, Miss SUSAN R., from New York, Sept. 26, to Uduvil, Ceylon.  
 JUDSON, Miss CORNELIA, from Seattle, Sept. 20, to Matsuyama, Japan.  
 KEITH, Miss CORA F., from Vancouver, Sept. 4, to Matsuyama, Japan.  
 LYONS, Miss LUCIA E., from San Francisco, Sept. 27, to join the North China Mission.  
 POOLE, Miss MARIA B., from Boston, Sept. 16, to join the Eastern Turkey Mission at Harpoot.  
 SCOTT, Dr. THOS. B., and family, from New York, Sept. 26, to Manippay, Ceylon.  
 WALKER, Mrs. AMANDA A., from San Francisco, Sept. 27, to join the Japan Mission at Kobe.  
 WELLMAN, Mrs. LYDIA J., and children, from New York, Sept. 16, to Kamundongo, West Central Africa.

## ARRIVALS IN THIS COUNTRY

BRIDGMAN, F. B., of the Zulu Mission, Africa, arrived in New York Sept. 9.  
 CHAPIN, Miss JANE E., of Peking, China, arrived at San Francisco Sept. 8.  
 HUNTINGTON, Miss THERESA L., of Harpoot, Eastern Turkey, arrived in Boston Sept. 10.  
 LAWRENCE, Miss CLARISSA D., of Smyrna, Western Turkey, arrived New York Sept. 18.  
 LEE, REV. L. O. (D. D.), of Marash, Central Turkey, arrived New York Sept. 14.

## ARRIVALS ABROAD

ARNOTT, Miss NELLIE J., arrived at Benguella, West Central Africa, June 26.  
 CURR, Dr. ISABELLA H., of Inuvil, Ceylon, arrived in Scotland for her furlough Sept. 7.  
 HUME, Rev. and Mrs. R. A., and family, arrived at Bombay, India, Aug. 25.  
 KEITH, Miss CORA F., arrived at Kobe, Japan, Sept. 18.  
 SANDERS, Rev. and Mrs. WM. H., arrived at Benguella, West Central Africa, June 26.

## MARRIED

MERRILL—TROWBRIDGE—In Geneva, Switzerland, Aug. 9, John E. Merrill, Ph. D., and Miss Isabel Trowbridge of the Central Turkey Mission.  
 BEALS—FAIRBANK—In Vadala, India, Sept. 27, Lester Hayes Beals, M. D., of the American Board Mission, to Rose Fairbank, M. D., of the Woman's Union Miss. Soc.  
 WARREN—KEITH—In Kyoto, Japan, Rev. Charles M. Warren and Miss Cora F. Keith, Sept. 23.

## RELEASED FROM SERVICE

BATES, Rev. and Mrs. F. W., of the East Central African Mission, Sept. 5.  
 MARTIN, Rev. and Mrs. J. C., of Hadjin, Central Turkey, Sept. 5.  
 MASSEY, Dr. and Mrs. A. YALE, of Chisamba, West Central Africa, Sept. 5.

## Churches Organized

NEW YORK, N. Y., SPANISH, 24 Sept., 100 members. Rev. Sam'l F. Gordiano, pastor.

## Material Gain

WOBURN, MASS., First, Dr. S. A. Norton. During vacation of pastor, vestry renovated and newly seated at cost of \$1,500. Largely attended and inspiring services held in recognition of improvements.

## Suggestive Features and Methods

BROCKTON, MASS., South, Dr. A. F. Pierce, is the first church in Massachusetts to install an acousticon. By means of this instrument, a speaker standing four or five feet from it can be heard by 90 per cent. of the congregation who are hard of hearing—and 100 per cent. of the rest.  
 LINCOLN, NEB., Vine Street, Rev. M. A. Bullock. The Woman's Association, by serving meals in their dining-hall on the state fair grounds during the recent State Fair, cleared over \$700, to be devoted to the new church enterprise.  
 STRATFORD, CAN.—Two houses connected with this church received first and third prizes in city contest for most attractive house and garden front.

## Timmy Toole and Willie Wise

Said Timmy Toole, "I wish I knew  
 As much as Willie Wise.  
 He always has his 'rithmetic,  
 And wins the spelling prize."

Said Willie Wise, "If I could play  
 Baseball like Timmy Toole,  
 And win the tennis-match, I'd be  
 The happiest boy in school!"  
 —Louisa F. Tarkington, in *St. Nicholas*.

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 get a new  
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## National

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The Missionary Department sustains Sunday school missionaries; furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Building Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as The Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all publishers as well as its own. It is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & P. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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BOSTON SHAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborn. Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

## Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Joshua Colt, Treasurer.

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## Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SHAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer 19 Greenville St., Roxbury.

IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

## Who May Judge

People say to me sometimes, "Religious people are no better than other people." When people pronounce that verdict I always like to know how far they have qualified to get a verdict on any subject at all. As to letting some people I know, who are very rough on Christians, be the judges, with their jaundiced eyes, of our character, one might as well appoint a blind man to be the judge of a flower show. I have been preaching now for nearly fifty years, and when I look back upon my life as it is now coming to a close, one thing that impresses me more than anything else is the vast number of gracious, sweet, strong and noble men and women whom I have known. It is the one thing that I think about more than anything else. I have not known a good man or a gracious woman here or there, like stars separated by abysses; rather they make me think of the milky way. I have known multitudes of them. If you find the poisonous flowers and fungi in a church, you will also find the sweetest flowers of great goodness and beauty, even the flowers that grow in Paradise. Christianity asks for righteousness and creates righteousness, and no one can go into a religious atmosphere with a sincere spirit but the whole influence is to cleanse and to perfect.—Rev. W. L. Watkinson, D. D.

## Religion Accentuating Faults

For remember this, if religion does not cure your faults, it will accentuate them. If a man comes into the Church of God, and his religion is not of that deep and genuine and Scriptural character that it refines him, his religion accentuates, emphasizes and multiplies the defects of his nature. You see a man outside with a bad temper. If he comes into the Church and it is not cured, the Lord have mercy on those who live with him. If a man is intolerant by nature, and he comes into the Church and it is not cured, of all men he is the most despotic. If a man is mean before he comes into the Church, if he is by nature shabby, as some of us are, if he is not cured, I tell you we finish his education for him. No one can deny for a moment, as our Lord pointed out, that religion has created the worst type of character that this world has ever seen. The Pharisee was the type of character that was most intolerable to our Lord—the faults of nature emphasized, accentuated and multiplied by the energy of a misdirected faith.—Rev. W. L. Watkinson, D. D.

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## In and Around Chicago

[The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.]

## Opening of the Seminary

Friends of the seminary are gratified with the prospects. Undoubtedly there will be a larger attendance than for several years. Much is anticipated from the new members of the faculty. Professor Beckwith, who has the department of systematic theology, comes with a fine reputation as a teacher. Professor Ellis, who is to be assistant professor in Biblical literature, has been a popular professor in Washburn College, and Professor Votaw, acting professor of New Testament literature, has long been a prominent instructor in the University of Chicago. Pres. Charles Cuthbert Hall of Union Seminary is to give the Alden Lectures on Missions. Dr. Charles J. Little, president of the Theological Seminary at Evanston, will give an elective course of two hours a week during the first term on historical theology, and during the last term Prof. James Stalker of Aberdeen will lecture on the New Testament and have a prominent place in the summer school which is to follow. Professor Gates will continue to lecture on religious pedagogy. Prof. H. M. Scott will be home from an extended trip abroad late in the year, and will conduct his department as usual. Professor Harper, for whose health there has been much anxiety, reports himself well and greatly refreshed by his summer in Europe. Much is expected from Dr. W. E. Barton's lectures on Liturgies, and still more, from the lectures which are to occupy three hours a week from Dr. Gunsaulus on the Science and Art of Preaching. With opportunities for the study of sociology at first hand in the Chicago Commons under the direction of Professor Taylor, the privilege of mingling in the life of the city and of looking at church work as carried on by some of the most successful pastors in the country, this seminary is not inferior to any in the country in attractions for the theological student.

## FOUND RIGHT PATH

## After a False Start.

"In 1890 I began to drink coffee.

"At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence, but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches; kidney troubles followed, and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me, and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some, but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each package.

## Episcopalian Young Men in Conference

The closing day of the conference of the members of the Brotherhood of St. Andrew was truly "the great day of the feast." Several bishops in their robes of office, ministers in large numbers and laymen in still larger numbers, made a "pilgrimage" from the university where their meetings for five days had been held to St. James Church on the North Side where Mr. James Houghteling organized the order. Here the "pilgrims" were received by Rector Stone and warmly welcomed. Mr. Houghteling pointed out the rooms where the work began, and at the banquet given by the church after the public exercises were over, many addresses were made setting forth the beneficial results of the movement and also dwelling upon the benefit which this "retreat" at the university had brought to those who had availed themselves of it. The discussions, which have not been reported, and the attendance are proof that our Episcopalian brethren are not behind other denominations in the interest they take in the religious development of young men.

## Traction Matters Again

The traction managers have presented to the mayor and the common council a plan for the settlement of the vexed question. As it calls for a franchise for twenty years the mayor says at the outset that he will not accept it, that in no circumstances will he grant any franchise whatever. It may be that the council will be of a different mind and grant one over his veto. The roads are to be put in first class order in every respect and kept so during the life of the franchise, the city is to receive three per cent. of the gross income the first three years, five per cent. the next two years, seven per cent. the next ten years and ten per cent. thereafter. For this privilege all claims for the ninety-nine year franchise now under discussion are to be waived. The fare is to be five cents, but for this fare one can ride from one end of the city to the other, that is over all roads. The city is to have the privilege of purchasing the property whenever it pleases at a rate which will meet the cost of improvements and the present worth of the franchises. The offer is altogether the most generous yet made, but there is no probability of its being accepted immediately. It will furnish a basis for discussion and future modifications. It promises, however, to bring an end sometime to this long discussion of a question which ought to have been settled years ago.

## The Packers

Their case is now in court and will not be settled at once. Every possible effort will be made first to quash the indictment on the ground of error or irregularity, and if this fails, the case will be contested to the utmost. Some have thought that the fact that Schwarzschild and Sulzberger pleaded guilty would greatly damage the case of the packers but this is hardly probable. The plea of guilty was entered on the understanding that punishment would be light and that the head of the firm, an old man in poor health, would be spared the annoyance and possible danger to life attending his presence in court. Hence his willingness to pay a fine of \$25,000-\$10,000 for the responsible manager and \$5,000 each for three other men—rather than attempt to prove the charges unjust or untrue, both of which have been affirmed. The packers will make a strong defense and will not hesitate to make use of every possible technicality. They deny any violation of the law whatever, since Judge Grosscup's injunction, and therefore insist that the present charges are in reality unfounded.

Chicago, Sept. 30.

FRANKLIN.

President Butler of Columbia University declines election as director of the Equitable Assurance Company. The nominal reason is that he is too busy to serve.

## WHAT SULPHUR DOES

## For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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### The Carnegie Institute's Observatory in Pasadena

The Solar Observatory of the Carnegie Institute on Mt. Wilson near Pasadena, Cal., which has sprung into existence almost unheralded, is likely to fill a large place in the history of astronomical science. It is not yet two years since George E. Hale, then director of the Yerkes Observatory at Williams Bay, Wis., obtained leave of absence and the loan of instruments to test the climate of Southern California for astronomical observations. The test was so satisfactory that he resigned his position at Yerkes and persuaded the trustees of the Carnegie Institute to establish and equip generously an institution on Mt. Wilson for the study of stellar evolution and especially for solar research.

The mountain is a little less than 6,000 feet high and five days in the week, often seven, are suitable for work. The Carnegie fund has appropriated \$300,000 for this work—half of it to be expended this year, the remainder next year—and has given promise of support in the future. At present Mr. Barnard, famous for his photographs of the stars, is at work with the Bruce telescope on the mountain, and has obtained far better results than any yet known. Mr. Abbott of the Smithsonian Institute with the bolometer invented by Secretary Langley is trying to ascertain if there is any variation in the amount of the radiation of solar heat. Mr. Ellerman, many years Mr. Hale's assistant, has used with gratifying results the Snow telescope in securing photographs of the spectra of the sun and of the stars. With new instruments to be placed in position as soon as they can be made, Mr. Hale confidently anticipates large addition to astronomical knowledge.

The purpose of the institution as it lies in his mind is the study of stellar evolution. To this end as many stars as possible must be photographed, and all that is possible with the best methods and the best instruments be learned concerning the sun. Mr. Hale began this study about fifteen years ago in the Kenwood Observatory, Chicago, which was private property. Some surprising results were there obtained. This was the beginning of the sci-

ence which Mr. Hale named astrophysics, and in its study, chiefly at his suggestion, the spectro-heliograph came into use.

The second stage of the study began in Yerkes Observatory with the forty-inch telescope and the spectro-heliograph attached. As a medium for publishing the result of study here and elsewhere, Mr. Hale established and still retains the editorship of the *Astrophysical Journal*, now circulated throughout the world. The third stage in these studies is beginning with the observatory on Mt. Wilson, where the best instruments will be employed and where climatic conditions are all that could be desired. One may reasonably look for great additions to present knowledge of the stars. Yet Mr. Hale says every slight addition to this knowledge extends the field for investigation and raises new questions to be answered. He began his studies with instruments which gave an image of the sun about two inches in diameter. At Yerkes Observatory one three times as large was obtained. Now, an instrument made in Germany and just set up on Mt. Wilson gives an image of sixteen and one half inches in diameter. These images are carefully studied in the laboratory, compared with each other and conclusions reached in this way. Hence, the importance and indispensability of photography in the new astronomy.

In addition to the plant on the mountain, the summit of which is reached by a trail eight miles in length, there is a machine shop in Pasadena where eight or ten men are constantly employed in making machines to be used on the summit. In an adjacent building a computer's bureau will have its home, and here much of the detailed work of the observatory will be done.

One needs to go up the mountain—as the writer has done—to realize the difficulty and cost of transporting the necessary instruments with material for homes and provisions for a dozen astronomers to a point more than a mile high. Everything has to be carried on the backs of mules and burros. Just how the mountings, to be cast in Los Angeles, for the five-foot reflector now in the shop at Pasadena, mountings which will weigh more than five tons, are to be put in place, is not yet determined, but present success is proof that some way will be discovered and the great reflector within a year be in position to do its work.

This observatory will in no way duplicate the work done either at Yerkes or Lick. It has mapped out a field of its own, and will confine its efforts chiefly to that.

Readers of *The Congregationalist* will be pleased to learn that Mr. Hale is a son of the late William E. Hale of Chicago, so widely known for his enterprise and benevolence, and that he is a member of South Congregational Church, Chicago. He is now in Europe in the interests of the observatory and will be present at the meeting in Oxford, Sept. 27-29, called in the interests of solar research, and which most of the noted astronomers of the world will attend.

FRANKLIN.

### Education

The Montana School of Manual Arts at Deer Lodge, Mont., has received \$25,000 from Dr. D. K. Pearson. His record of benevolence for the year is \$305,000.

New York Roman Catholics open a Pedagogical College for Women this week, in which candidates for teaching places in the parochial and public schools will be taught.

The University of Chicago has instituted a four years' course in railroading. Prominent railway administrators will co-operate just as Eastern insurance men have with Yale in her courses in insurance.

"I try faithfully, but there's no use, I can digest part of it and the balance sours and I simply have to push it along to the liver. He says he's badly overworked now and gets so weak he almost collapses, so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, 2 soft boiled (not fried) eggs, some well-browned toast and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."

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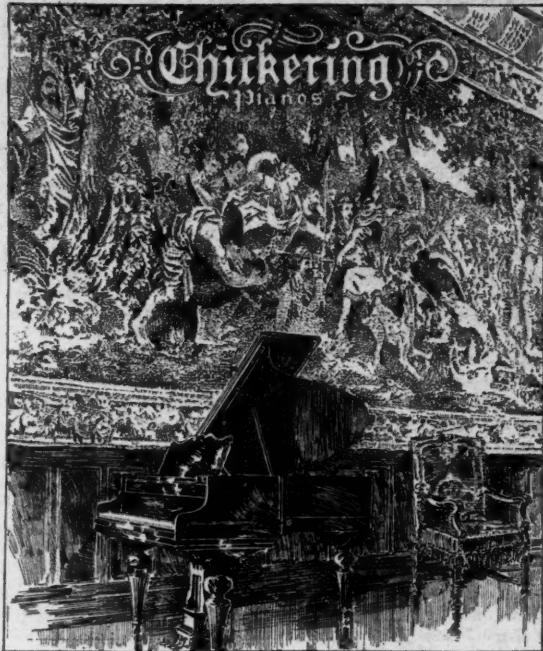


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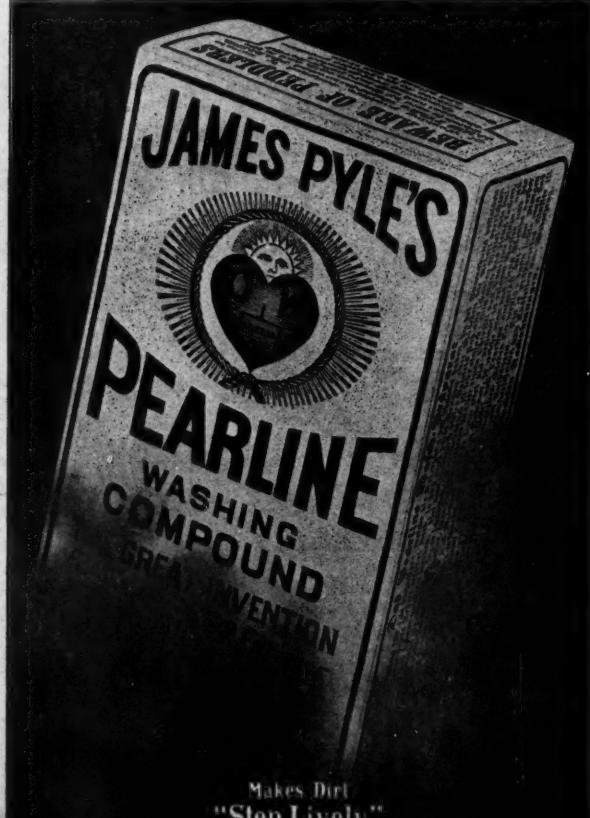
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